

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaistical Affairs.

STEADY! STEADY!

WE are close upon arriving at a point of our enterprise for the emancipation of Christian institutions from what may be accurately described as strictly secular influence, when the faith and patience of those who have joined in it will encounter a severer trial than any to which they have yet been exposed. Let no one take alarm as if the cause were likely to be confronted with any serious disaster. It is not so—always taking for granted, however, that the moral force at the back of the disestablishment of the Church of England, is as solid as we have been in the habit of assuming it to be. But it cannot be concealed, that the external position of the combatants is gradually changing, and the pressure which the friends of religious equality have brought to bear upon those who refused recognition of their principle, has been applied to such an extent as, in the natural course of things, to increase the pressure of resistance, and we are now drawing close to the line, if we have not already reached it, where the concentrated action of the latter will be superior, for a time, to that of the former. We need not be surprised at this result. We have always looked forward to its eventual manifestation. It could not but be that an institution which, although founded in error and injustice, has spread its fibres so widely through the sentiments, modes of thought, and habits of the English people, should, when its continued existence was visibly imperilled, gather up its whole strength to repel, and, if possible, to crush the danger to which it is exposed.

What most of us foresaw *must* be the case, many of us distinctly perceive will, in all probability, be *presently* the case. The limits of expansion for the cause of disestablishment have been almost reached for the present, after which the process of condensation and solidification will doubtless set in. There are many signs that the time is not far off when this change of phenomena will occur. There are some who regard it as the necessary consequence of what they look upon as the premature and too daring advance of the foremost party carrying the colours of religious equality, and who will have the consolation—if it be a consolation—of urging in their own behalf that they always predicted this issue of the tactics which they disapproved. The answer to them

is that a final and decisive struggle would have been inevitable under any, even the most dilatory, plan of operations; that a more gradual system of approach to the ultimate object would hardly have diminished the amount of force with which we should have to contend at last, whilst it would have really slackened both the fervour and the discipline of the combatants upon whom a favourable result chiefly depends; and that there was no guarantee in the facts as they stood that the contest would not be taken out of the hands of those who maintain it on religious grounds and for religious purposes, and carried on henceforth in a spirit, and with intents, wholly alien to those which now animate, and, as we think, should ever animate, the great bulk of Liberationists. We prefer that prospects should be as they are than as, in all probability, they might have been, under more timid counsels, just because we prefer soundness of heart in the assailants, strength of faith, capacity of endurance, and unflinching determination to any reliance upon the supposed facilities of progress which might have coincided with a more hesitating policy.

The relative state of parties, however, does not alter the relative conditions of the matters that concern them. The two forces which are now in visible and palpable antagonism one to another—the laws of the spiritual kingdom of Christ, and the dominant authority exercised over them by the laws of civil authority—will always remain intrinsically the same, whatever may be the outward phases of the struggle going on between them. We have to take this into account in scanning the possibilities of the future, whether it be continuous or whether it be remote. Our duties, indeed, will vary in their character, although, under any circumstances, they must remain the same in essence. The spirit of them will be identical, even although it may pass into different forms. Enthusiasm may become condensed into endurance, and active courage may be transmuted into intelligent but passive fortitude; but such changes as these do not really affect the great issue at stake. As there is a time to rush onward in the face of every difficulty, so there is a time to stand still and bear with unwavering patience the onset of flushed and expectant adversaries. It is more than possible that before long the friends of religious equality may have to substitute the last attribute for the first. It may be found harder to “quit themselves like men” in the latter, than under the former, condition—harder certainly, if they place their dependence mainly upon external agencies and influences, but not harder if they are driven to more familiar converse with the true and immutable secret of their strength.

This, and this only, we feel convinced, is the practical lesson which the changing aspect of the struggle should impress upon the hearts of those who religiously follow the flag of the spiritual independence of spiritual communities. It may be, it is not unlikely to be, their next duty to constitute themselves a solid square, that they may receive, unbroken and undismayed, the general charge of such as seek to ride them down. They will require the utmost firmness of principle, steadiness of resolution, and unity of spirit, to sustain an onset which may be made upon them from all sides. These qualities are of the highest kind which a contest of this nature, or, we may add, of any

nature, can elicit and develope. There is a Puritanism extremely exacting upon others, and even austere with itself, which is not to be admired; but there is also a Puritanism which, rejecting as insufficient all minor and merely incidental motives, seeks to strengthen itself by closer intercommunion with the Supreme Will. Religious questions, after all, are solved not by the number of adherents to the one side or to the other, but by simplicity of purpose and force of character. Men who know how to lose all with a view to gain all, have open to them the directest road to victory. It is not, by any means, the first time that the experience of Liberationists has been coloured by the truth of this fact, nor, perhaps, will it be altogether the last. Many a winter season have they passed through which, happily for themselves and for the object they have at heart, has driven the sap of their vitality deep down into the roots; and the spring blossoms and the fruit-bearing of autumn have, in consequence, been more abundant. If once again they should be called upon to bear the searching rigour of such a change in the moral atmosphere by which they are surrounded, we rejoice in the confidence that they will know how to turn it to best account. Their thoughts, their desires, their affections, their decision, will seek nourishment by putting themselves in more immediate contact with the source of their life, and they will unclothe all the inlets of their being to that “light” in which they may “see light,” and to that “strength” which is usually “made perfect in weakness.”

THE RELIGIOUS DIFFICULTY IN SCOTLAND.

CONSIDERING how long the subject of a national system of education for Scotland has been before the public, and the various Scotch education bills brought in by successive Lords-Advocate only to be thrown out again, it might seem that this matter has become so thoroughly stale as to admit of nothing further being said about it. This may be true as to the question of Scotch education in its whole extent; but, confining ourselves to the religious difficulty in that country, as that which Englishmen and outsiders in general have ever professed themselves unable to understand, affecting to believe that Scotch ecclesiastical affairs are so peculiar in themselves, so indigenous to the clime as it were, that to understand them properly one must be alike indigenous, “native and to the manner born,” we shall endeavour to throw, if possible, some clearer light on this apparently obscure problem. But it must be noted that we do not intend to attempt to solve this problem; but simply to point out certain difficulties in the way of its solution; or, at least, to state certain facts that may place these difficulties in a more intelligible position.

In the first place, then, we must consider in what religious atmosphere the Scotchman is reared from infancy. The Bible and the “Shorter Catechism”—the latter being a short and able compendium of Calvinistic theology—form the chief and almost the only gateways of his religious knowledge. One that has not been thus educated can scarcely conceive the powerful impression this system of theology produces on the mind, and the influence it still exerts almost after the renunciation of its tenets. And this applies with infinitely greater force in the case of the Scotch than of almost any other nation—the severely logical nature of Calvinism suiting the character of the people. To the “Shorter Catechism” it is often objected that it is much too profound and abstract for a text-book of elementary religion. It is not

certainly the most elementary text-book that could be devised. Doubtless, it contains much, not merely above a child's comprehension, but above a grown man's. On the other hand, however, it accustoms the mind from earliest years to reflection on some of the most profound and awful speculations of theology—on the nature of God, on creation, on free will and predestination, on justification, adoption, and sanctification, and on the final judgment. A mind thus from tenderest infancy—not grasping, indeed, for that would be impossible—but familiar with questions so awful and so subtle, cannot but be strengthened by the process, cannot but acquire a depth and a capacity altogether unusual to understand such matters, together with an interest in those airy abstractions of theology, and an appreciation of their minute points of difference, quite inconceivable to those that have been trained under a laxer system. And thus also it is—from the well-known facts that the keener our faculties become, the greater the pleasure we derive from their exercise, and that the more we know, or think we know, of a thing, the more prone we are to talk of it—that the Scotch indulge so often and so eagerly in theological discussion, waxing fierce over points to a stranger trifling and minute almost to invisibility; and that the injured pride of intellect has often had more to do than they would be willing to allow with those numerous offshoots of the National Church, scattered throughout the land, that arouse the astonishment of strangers alike at the minuteness of the separating distinctions, and at the greatness of the sacrifices made to maintain them.

Were this all, it might, in some measure at least, be comprehended; but another element—and that of a totally different kind—of the complex structure of the Scotch character, must here also be taken into account. It is the singular fact that the practical common sense of the Scotch leads them calmly to ignore the consequences that naturally flow from those minute distinctions they are so ready to do and sacrifice so much for, whenever these consequences seem likely to interfere with the unavoidable realities of life; whenever, in short, it is possible to ignore the consequences without renouncing the distinctions themselves. For example, a member of the Established Church will occasionally attend the services of any other Presbyterian body even when those of his own Church are within easy reach; and will do so regularly when they are not. Now it is this conquest of common sense over theological subtlety, as developed in its remoter consequences, that forms the strangest and perhaps the most notable feature in the national character of the Scotch, and enables them to evade rather than to overcome the awkward and contradictory working of those consequences in the business and intercourse of life. However difficult all this may be to comprehend, it is no less the truth. The same man who will risk life and property for the sake of scarcely tangible abstractions, will not merely hesitate to follow them to their logical issue, but will act in direct opposition to it, whenever that issue shall seem at variance with prudence or expediency.

This, it will be said, is only what he ought to do; but the question remains—why does he still cling to subtleties that would lead, if permitted, to such undesirable results? The answer is that the Scotchman sees in these so-called subtleties the expression, so far as human mind or language can express it, of the perfect and absolute truth—the more perfect and the more absolute the more difficult or impossible it is wholly to comprehend or express; and that these subtleties, in their very unadaptability to ordinary affairs and to ordinary circumstances, give a further proof of the perfection of their nature, from the repulsion that naturally exists between the earthly and the heavenly.

These considerations will give a key to much that is perplexing in Scotch affairs, especially of the ecclesiastical sort, and show that much of the froth and fury poured forth in general assemblies, presbyteries, and synods, and in public meetings of a less exclusive kind, must be taken—always of course with the necessary limitations—at a tithe of their apparent importance; the strong common sense of the people, noble in its rough vigour, being ever the ultimate judge of appeal.

J. M. SMITH.

THE DISESTABLISHMENT QUESTION IN THE HOUSE OF COMMONS.

THE following are the terms of the motion of which Mr. Miall has given notice, and which we repeat in connection with a proposed amendment:—

"That an humble address be presented to

Her Majesty, praying Her Majesty that by means of a Royal Commission, full and accurate particulars may be procured of the origin, nature, amount, and application of any property and revenues appropriated to the use of the Church of England, with a view to furnish requisite information bearing on the question of disestablishment and disendowment."

Mr. Thomas Hughes has since given notice that he will move as an amendment to the motion—

"That an humble address be presented to Her Majesty, praying her to appoint a Royal Commission to inquire into the amount and present distribution of the revenues of the parochial benefices of the Established Church, with a view to the more advantageous adjustment of parishes and incomes; and also to consider what amendments may be made in the laws relating to the patronage of such benefices."

It will be seen that the avowed object of the first proposition is disestablishment and disendowment, and that it covers the whole subject of Church property; while the second is limited to the parochial endowments, and aims only at their readjustment, together with an alteration of the law of patronage.

ECCLESIASTICAL NOTES.

MR. DISRAELI, of all persons, has been rebuked for not having been in his place in the House of Commons on the occasion of the recent division on the Burials Bill. So resentful were some of the electors of Buckinghamshire at the right hon. gentleman's apparent negligence on this occasion that a memorial upon the subject was got up, sent round to be signed, and then forwarded to him. A "soft answer turneth away wrath." Mr. Disraeli has accounted for his absence. He had intended, indeed, to wind up the debate, and it is now his intention, at a subsequent stage, to move the rejection of the bill, when he hopes to be able to do something. Now, we have always believed that some Churchmen have believed, that Mr. Disraeli's patronage of the Church has been most disastrous to its fortunes. He may be able to do something on the Burials Bill. It would not, indeed, at all surprise us to find that he was capable of galvanising several members upon his own side of the House into taking sufficient interest in the subject to follow him into the lobby. But what then? What happened when he took up the Church-rate Bill? A temporary success for him, and then nothing but a quickening of the movement in the direction of disestablishment.

Besides other ecclesiastical reforms, there is at last a disposition to try and do something with the cathedrals. It is twenty years since the Cathedral Commissioners issued their elaborate report, in which all possible information upon this subject was given, and nothing done with it. But now that Necessity has come, with her whip and her threats, no fewer than eight deans and canons have united to form a committee, and issue a circular in order to get reform as speedily as possible. Information is now asked upon the power of amending statutes, upon the bishop's relation to the chapter, upon the relation of the chapter to the diocese, upon services and sermons, upon the chapter's allied corporations, charities, schools, &c. Then comes the last question, which is unique in the honesty of its framing. It is entitled, "Special Hindrances," and its terms are, "Besides the points mentioned in the above heads, what special hindrances are there to the efficiency and increased usefulness of your cathedral which cannot be removed without legislative enactment." So all the other points are hindrances to efficiency and increased usefulness—constitutions, chapters, services and sermons, schools and all! Any one who has read the evidence given before the Cathedral Commissioners will quite agree with this.

It looks very much as though Lord Shaftesbury's Ecclesiastical Courts Bill will drop. We gave our opinion upon the measure a few weeks ago, intimating that, as far as Churchmen were concerned, it seemed to us to be a step in the right direction. But it is clear that Lord Shaftesbury will scarcely be allowed to do anything, or that if he should be, his bill will be so mauled that it is probable he may not care to go on with it. It comes before the House of Lords to-morrow, when the Bishop of Winchester will move such amendments as will take away a good deal, to say the least, of its value. Let our contemporary the *Record*—the best

authority upon this subject—if not upon others, describe what is sought to be done on both sides,—

The main principle of the bill, so far as concerns the simplification of procedure and the diminution of costs, is to be found in the appointment of a lay provincial judge for both provinces by the two archbishops, subject to the approval of the Crown. By the proposed arrangement there is a sort of compromise, advantageous both to the Church and the State. The ecclesiastical rights of the two primates are amply secured, whilst the licence of the Crown given to its lay element imparts to the court an authoritative jurisdiction which no merely ecclesiastical tribunal now enjoys or ought to enjoy. In the bill which the Bishop of Winchester laid on the table, in opposition to Lord Shaftesbury's, his lordship proposed to clothe each of the twenty-seven prelates with despotic right to summon a Diocesan Court, and to fine or imprison at his caprice any layman, whether a Churchman or Nonconformist. Such an enactment would be in itself a violation of the prerogatives of the Crown and the rights of the people. The attempt to perpetrate such an outrage on the Constitution is only calculated to put weapons into the hands of Mr. Miall and the Liberation Society for the destruction of a sacerdotal prelacy and an Established Church. To avoid delay and expense each bishop is empowered, if he shall think fit, to transmit to the archbishop any proceedings commenced in his Diocesan Court; and the archbishop, with the lay provincial judge, or either of them, may with the like object hear and determine the suit within the archdeaconry where the defendant resides or holds preferment. When it is remembered that there are now twenty-seven Diocesan Chancellors, many of them unqualified by legal experience to discharge the functions of judges, it is easy to understand how great will be the relief obtained by allowing every bishop with the sanction of his archbishop thus to call to his aid a well-qualified salaried judge to decide on offences on the spot where the evidence can be obtained with little trouble and less expense.

The *Record*, it will be seen, says that the Bishop of Winchester's proposed amendments are only calculated to put weapons into the hands of Mr. Miall and the Liberation Society. We don't exactly see that, but we should like to see any of the twenty-seven prelates summon a Nonconformist to his court, and "fine or imprison him" at "his caprice." We rather think there would, soon afterwards, be a speedy end of the twenty-seven prelates. Is that what the *Record* means?

The *Guardian*, as may be supposed, does not like Mr. Cowper-Temple's bill, and we know of not a single ecclesiastical or so-called "religious" newspaper that has said a word in its favour. The *Guardian* maintains that it has no chance of passing into law, "for it neither redresses a grievance nor abolishes an anachronism." However, a good many things that our contemporary has not considered to be grievances have been abolished, and some anachronisms too. More practical is its question whether in consequence of the passing of the bill it is at all likely that any appreciable improvement in the spiritual condition of Church congregations in general is to be looked for? This is very fairly put from the High Church point—

Either we shall have an occasional Dr. Macleod, or Dr. Guthrie, or Dr. Caird, discoursing in Westminster Abbey or the Temple Church, with an occasional Dr. Binney, or Mr. Allon, or Mr. Dale, enlivening the monotony of some Low Church pulpit; or the influx of non-Anglican preachers would be considerable, and their influence would be felt as a reality. In the former case, where is the benefit to the Church of England? How would she accomplish her work better than she does it now through the addition of this infinitesimally small aid? In the latter case, conceive the consequences of a flood of laymen, and of Dissenting and Scotch preachers, surging up into the exclusive old pulpits. Granting everything that the most cynical critics may say against the quality of Anglican preaching, would it be better for a large infusion of any possible sort of lay theology and eloquence? How many Dissenting divines are there from whom we should gain what we have not already? One really trembles at the thought of the invasion. We do not wish to say anything harsh of our Dissenting friends, but in truth we do not desire to see men like the average class of those who are brought up at their theological colleges introduced into Church pulpits. We have quite enough "literate" of our own already, and are thankful to learn that their number is by no means increasing. There is something the very reverse of cheering in the idea of some Evangelical clergyman, when pressed for help, or longing for a little religious excitement, calling in the nearest Baptist or Methodist Minister to enliven his flock, and "draw" the crowd he himself would fail to attract.

The silent charity—which we suppose to be worth something—which might possibly come from the working of this bill, is not looked at by our contemporary, but if the *Guardian* has nothing to say for it, neither have we. By all means let the Church have its way upon this subject, at least.

"Cows and Creeds." The alliteration is not ours; it belongs to the *Church Times*. It appears that a deputation of the parishioners of Archdeacon Denison's parish recently waited upon the bishop to defend their pastor; but the bishop was, it appears, not satisfied with the social status of the deputation, and therefore desired, according to our contemporary, to know what the "well-to-do" thought upon the subject. The archdeacon's friends, therefore, since their return, have been employed in getting signatures to a memorial upon which every signatory states the number of cows

which he milks. The issue must be awaited with extraordinary interest in the locality, for, apparently, a grave episcopal decision is depending upon it. So many cows, so much right to be heard by the bishop; no cows, no right to be heard, but, on the contrary, sent back again to the cow-keepers. Our irate and not always polite contemporary suggests that asses should be counted as well; but on which side? Meantime, the great case of East Brent is awaiting the decision of the cows. "We really," says the *Church Times*, "are not joking, but gravely asserting a positive fact."

Well, positive facts are positive facts, and we present some to the *Church Times* from the *Bucks Advertiser*.

We received a pamphlet the other day, issued by a Protestant Defence Society, which gave some alarming statistics as to the increase of Roman Catholicism in this country. Certainly something is on the increase which is not Protestantism, or was not supposed to be Protestantism in those days when there was thought to be some difference between the Church of the Reformation and the Church of Rome. On Thursday a new chapel was opened with much religious pomp in connection with a college near Wolverton, "established to provide for sons of gentlemen a thoroughly Christian education." A brass crucifix adorned the altar, with lofty candelabra on each side, and the cloth bore a representation of the well-known *Agnus Dei* of the Roman Church. Three banners were erected at the rear of the altar, one having on it a painting of St. Catherine, with the inscription in Latin, "Holy Catherine, pray for us"; and another having a painting of the "Blessed Virgin," with a large crown and "M." beneath; and the prayer, *Sancta Maria, O. P. N.*, "Holy Mary, pray for us." The candles on the altar were lighted throughout the service. In reading this description we naturally supposed we had fallen on another instance of the progress of Romanism. Not a bit of it. It was a Church of England, and a Church of England ceremony, in which the Bishop of Oxford, Archbishop Bickersteth, and a numerous body of clergy took part.

Upon being remonstrated with in regard to this by the Vicar of Walton, the bishop says he does not accept the report as correct, but regrets the use of the banners, which he did not notice. The Vicar of Walton, however, sticks to his colours, and reminds his diocesan of his duty, asserting that "the presence neither of crucifix nor cross, nor of altar lights, nor of Romish banners has been denied."

We are glad to see the *School Board Chronicle* opening its columns to a fair discussion of the religious difficulty in education. A Mr. Hopkins has taken the ecclesiastical side upon the subject, but is very ably replied to in the last number by "X.X," who thus neatly disposes of the assumed right of every Christian child to a Christian education:—

How is religion to be taught? I reply, by religious men who are so impressed with the truth of their creed, and so zealous for its propagation that they will supplement by religious organisation and personal effort the teaching of the State. There was a time when the sustenance of the poor was regarded as the duty of the Church. It is now regarded as the duty of the State. Nevertheless, the support from the State is supplemented by gifts from the Church to its own adherents. The education of the young has been hitherto regarded as the function of the Church. It is now undertaken by the State. Let the Church supplement the teaching of the State by whatever religious lessons may be deemed to be suitable and true, imparted by men of ascertained competency—by Christian men. If there are higher branches of education (e.g., technical) which transcend the province of the State in discharge of the "indefeasible right of the child to mental cultivation," and are therefore left to other agencies to provide, surely the highest education of all may be left to the religious conviction and earnestness of the parents, or to the zeal of those who this matter are willing to stand *in loco parentis*. "The right of the child" will thus be secured.

THE DISESTABLISHMENT MOVEMENT.

CONFERENCE AT ST. ALBAN'S.—DISTURBANCE AT PUBLIC MEETING.

On Wednesday, Feb. 28, a conference of delegates representing various Nonconformist bodies in St. Alban's and the western division of Hertfordshire, was held in the Baptist Schoolroom, in connection with the Liberation Society, for the discussion of a variety of subjects of national interest and importance, including the Elementary Education Act, the disestablishment of the English Church, and the Burials Bill. In the early part of the proceedings, which commenced at twelve o'clock, the chair was occupied by the Rev. Thomas Watts, minister of the chapel, and there were also present—J. Carvell Williams, Esq. (who attended as a deputation from the Liberation Society); the Rev. John Aldis, jun., of Hitchin; the Rev. H. C. Leonard, M.A., of Boxmoor; the Rev. John Basley, of Bushey; the Rev. T. Peters, Watford; the Rev. S. B. Driver, of Hitchin; the Rev. H. Dunnington, of Redbourn; the Rev. T. Foston, Hemel Hempstead; E. S. Wiles, Esq. (mayor of St. Alban's); Mr. J. E. Littleboy, Hunton Bridge; Mr. W. Jeeves, Hitchin; Mr. G. Halsey, Hitchin; Mr. D. Richards, Mr. G. Tidcombe, Mr. C. J. Cole, Hemel Hempstead; Mr. T. O. Hart, Mr. Piper, Redbourn; Mr. G. Webb, Mr. A. Ransome, Hitchin; Mr. A. Anscombe, of Harpenden; Mr. R. S. Dixon, of

Barnet; and Messrs. John Gomme, Joseph Halsey, Joseph Humphrey, Joseph Wiles, James Fisk, T. Gapes, James Betts, and Henry Oakley, of St. Alban's.

The rev. chairman having in some brief remarks welcomed the delegates to the conference, Mr. J. CARVELL WILLIAMS gave a lengthened and very interesting address on the various topics for the discussion of which the meeting had been convened.

Mr. LITTLEBOY moved, and the Rev. J. ALDIS seconded, a motion expressing satisfaction at Mr. Miall's intention again to bring the disestablishment question before Parliament, which was adopted without discussion. The Rev. H. C. LEONARD and the Rev. J. PETERS spoke to a motion relating to the clerical fellowships and to Dublin University, and the Burials Bill was the subject of another motion, submitted by Mr. J. WILES and Mr. FISK.

The Rev. T. WATTS then introduced the education question in a forcible speech, and proposed a motion insisting on an amendment of the Education Bill. This was seconded by the Rev. S. B. DRIVER, and led to some discussion; one or two members of the conference deprecating action as premature. The motion was, however, carried *nem. con.*

Other resolutions appointed a deputation to wait on the Liberal members of the county, and also a standing committee, and insisted that Nonconformists had a right to be consulted in the choice of representatives.

The arrangements were admirably made by the society's friends at St. Alban's. Mr. Littleboy presided at the sitting which followed the luncheon.

There was a public meeting in the Corn Exchange at night, and during the day it was ascertained that the supporters of the Establishment had issued a circular, urging attendance to defeat the object of the meeting. The effect of this was seen in the presence of a gang of men at the end of the room, who interrupted the speakers throughout the evening. Mr. Wiles, the mayor, presided, and was allowed to speak in quietness, as was the Rev. S. Driver for a few minutes, and then had to stop again and again. Mr. Carvell Williams, who followed, went on with his speech as though nothing unusual was happening; only raising his voice as the clamour grew, and directing it to the reporters when it was at the loudest. Apparently, he said all that he meant to say, and having spoken for nearly an hour, remarked that, if he had needed any new proof that the hour of triumph was approaching, he should find it in the hostile demonstration they had witnessed that night. Mr. LITTLEBOY, the next speaker, said he should not fight the disturbers as Mr. Williams had done, but give in at once if they wished, and he was allowed to make a short speech amid comparative quiet. The Rev. T. WATTS, who moved a vote of thanks to the chairman, had no quarter shown him, but was badly treated throughout. When he sat down, the Town Clerk, one Mr. BLAGO, well known for his electoral pursuits, rebuked the mayor, "his master," for presiding, and said that the speakers had talked "humbug." After the promoters of the meeting had left, he put some proposition to his noisy companions and declared it carried. The society's friends were greatly annoyed at the treatment they received, but were very patient and forbearing.

A VISIT TO THE PASTOR'S COLLEGE.

On Friday afternoon, March 8, a deputation of the Liberation Society, consisting of Messrs. J. Templeton and Carvell Williams, paid a visit to the Pastor's College, Metropolitan Tabernacle, for the purpose of awakening among the students a deeper interest in the work of the society. The Rev. J. A. Spurgeon, who presided, gave a hearty welcome to the deputation. Mr. Templeton spoke first of the principle upon which the work of the society was carried on—in love, viz., love to the Lord Jesus Christ in the extension of His kingdom among men. It was a sad fact that although this country had been in the enjoyment of Christian privileges for over three hundred years, the great mass of the population had not yet been reached. There were many reasons for this—doubtless Dissenters were not without blame, but unquestionably a great hindrance to the progress of Christianity was the existence of a State-Church in our midst. A State-Church entirely misrepresents the true character of the kingdom of Christ—assuming that the whole of the people are its members, allying spiritual power with physical force, the sword and the law, whereas Christ's kingdom is essentially a spiritual kingdom, and His reign must be in the hearts of men. The consequence of such misrepresentation has been that men have mistaken the State-Church for the true Church, and have been alienated from religion altogether. This hindrance to the progress of His truth the servants of Christ should seek to remove. The State-Church existed by law; the law could be changed by public opinion; and public opinion was to a large extent in the hands of the preachers of the Gospel, whose sympathy, support, and prayers he asked on behalf of the society. Mr. Carvell Williams spoke of the work more particularly in its practical aspects. Whether we would or would not, the question of disestablishment must be faced by us. It was, however, encouraging to know that the prospects of success were far brighter than they were five-and-twenty years ago. What then was regarded almost as an impossibility was now an accomplished fact, viz., the disestablishment of an established Church. Nearly all the old arguments for the support of an established

Church had been abandoned. He also referred to the demand which had lately sprung up for Church reform, and said that it was gratifying to know that the eyes of the State-Church party had been so far opened to see thus much; but their proposals for reformation and concurrent endowment were almost, if not altogether, impracticable, and if they could be carried out would prove a great curse to the Church. There was great need on the part of those who advocated disestablishment of watchfulness, intelligence, and a sound judgment. Several of the students expressed their concurrence with the sentiments that had been expressed, and a hearty vote of thanks was passed to the deputation for their visit. Mr. Williams in reply acknowledged the readiness with which permission to address the students had been given by the president and vice-president of the college.

THE REV. C. WILLIAMS AT WOLVERHAMPTON.

Last Thursday evening the Rev. C. Williams, of Accrington, delivered a lecture in the Exchange, Wolverhampton, as a reply to the lecture recently delivered by the Hon. and Rev. A. Anson, on "Church and State," and to the sermons preached by the clergymen of the Established Church in that town and at Bilston on the same subject, on Quinquagesima Sunday, February 11. There was a crowded meeting. Mr. T. Bantock presided, and amongst those on the platform were the Revs. T. G. Horton, W. H. Charlesworth, J. Stuart, J. Gardiner, E. Myers, and — Woodward, Wolverhampton; the Revs. J. Wilcox and A. Cooke, and Dr. Eagleton, and a number of influential laymen. Mr. WILLIAMS began by a general reference to the sermons that had recently been preached.

He trusted that the Nonconformist ministers here had not yet followed the example of the clergymen with respect to their preaching on a Sunday upon Church and State. (Hear, hear.) For himself he should be very sorry to see the day when they left the high and sacred platform of Evangelicalism to become pulpit political agitators. (Loud applause.) He was astonished to find that their friends on the other side, who had been so ready to complain and deprecate the conduct of "political Dissenters" on week-days, should themselves become political Churchmen on a Sunday. (Hear, hear.) At the same time, he repeated that they had no right to complain of what these clergymen attempted; it was all a matter of taste, and if this were the kind of preaching which the friends who attended these churches preferred, it was their business alone, and no one else had anything to do with it. (Laughter, and "Hear, hear.") Although he must say that in his opinion these clergymen were not placed by the State in the positions they occupied to preach on the question of tithes, and to be quoting from Blackstone instead of quoting Scripture. (Hear, hear.)

Mr. Williams then examined the various arguments used by the clergy in their defence of the Church, his observations being repeatedly interrupted by demonstrations of applause, and sat down amid enthusiastic cheers.

The CHAIRMAN then invited discussion, but the challenge not being accepted, Dr. EAGLETON (of Sedgley) came forward to propose a vote of thanks to the lecturer. He said it afforded him no small degree of pleasure to do so after the able explanation which the lecturer had given of the views of the Liberation Society, and the vindication of its members from the calumnies of the clerical State-Church members. (Applause.) He hoped that lecture was only the first of a series of lectures of a similar character. (Hear, hear.) The cause of religious equality was not only that which was just, but the pioneer of happiness and goodwill to our nation. ("Hear, hear," and applause.) Without that there never could be peace; then, and not until then, would Christianity be able to Christianise humanity; and not until then would it be able to teach to all mankind, to high and low alike, the grand fundamental doctrines of Christ, to love God above all things, and to love their neighbours as themselves. (Applause.) He then proposed a vote of thanks to the lecturer.

Mr. ASTE (Wolverhampton) seconded the resolution, which was put to the meeting, and carried amidst applause. The CHAIRMAN said a Wolverhampton audience would pardon him if he claimed their attention for a moment or two. He wished to remind them that one of the members for the borough, Mr. Villiers, who had been ill, had been in Parliament attending to his duty during the past few days, and he begged leave to propose a vote of thanks to Mr. Villiers for having supported Mr. Dixon's resolution. (Applause.) He was one of the true pioneers who, with the other ninety-three, voted for Mr. Dixon's motion. (Loud cheers.) The resolution was carried by the meeting amidst enthusiastic cheers.—*Mulland Counties Express*.

WORKING MEN'S MOVEMENT.

MEETING AT NEWCASTLE.

On Monday evening last a meeting of working men was held in the Lecture-room, Newcastle, in favour of the separation of Church and State. Mr. James Watson occupied the chair, and was supported by Mr. George Potter, Mr. Howell, Mr. James McKendrick, Mr. Birkett, Mr. M. Pletts, jun., and others. The attendance was very good. Mr. WATSON, who took the chair, said that he had also a very considerable amount of sympathy with the objects of the meeting. He believed in the entire separation of the Church from the State; and he was thoroughly satisfied, as a man who believed in reform, and who believed that whatever advantages we had gained up to the present time, that

we were still far behind, and still needed a great many reforms in the management of the affairs of the country before the terrible miseries which afflicted the people could be removed. And he held the notion that there was no greater obstacle to the reforms that were needed than the existing union between the Church and the State—(applause)—and he was thoroughly satisfied that, until a separation took place, the reforms which were necessary for the improvement and welfare of the people could never be accomplished. (Applause.) The present meeting, he said, had no particular connection with the Liberation Society; but it was called for the special purpose of getting the working classes of the town interested in the question.

Mr. GEORGE POTTER then addressed the audience, and was succeeded by Mr. PLETTS, who remarked that it was time that the voices of working men were lifted up against the grievance to which they were subjected by the Church. He advised them to make this question one of their stand-points at the next election. Mr. Pletts moved a resolution in favour of a working men's movement, which was seconded by Mr. Scorer, and supported by Mr. Howell. Mr. HOWELL said—

The Church of England, within their memory—and it was more conspicuously so in the pages of history—had always blocked the way of every political and social movement. (Applause.) One fact had been referred to before, and that was, that the working classes throughout the kingdom now possessed the franchise, and of those men he would ask the question—what had the Church of England clergy ever done in helping forward any great movement? They had resisted the giving of the franchise to the working men of England. He acted as secretary to the Reform League during the reform agitation, and amongst those who identified themselves with that movement were just three clergymen. Two of them came out of office at the time, consequently there was left only one actually ordained officiating clergyman of the Church of England who took part with them, although there were three others who did not join the movement, but who on occasions advocated the extension of the suffrage. Again, when the agitation for the repeal of the corn laws was going on, what minister of the Church of England helped to promote that movement? Did they not say that it would ruin the agriculturists, and take the side of the landowners and the farmers? (Applause.) And now that a movement was taking place amongst the agricultural labourers for some little advance in their wages, to benefit the order to which they belonged—an order that worked so hard and toiled so long—whom did they find helping those poor men to obtain their rights, and where in all the great trade movements of the time had the ministers of the Church of England been? (Loud cheers.) He trusted, therefore, that they would band themselves together to remove out of their way that stumbling block to the progress of political and social reform. (Loud applause.)

At the conclusion of Mr. Howell's address, the motion was carried almost unanimously. Votes of thanks to the deputation and to the chairman were then passed. About sixty of those present then enrolled themselves as a committee to promote the cause that had been advocated; Mr. M. Pletts and Mr. R. Bentley being chosen secretaries *pro tem*.

MEETING AT DARLINGTON.

On Wednesday of last week a large and enthusiastic public meeting, composed principally of working men, was held in the Central Hall, Darlington, for the advocacy of Church disestablishment and disendowment, when Mr. G. Potter, editor of the *Beehive*, and Mr. Howell attended as a deputation from the London Working Men's Committee for promoting the separation of Church and State. The chair, as previously announced, was occupied by Mr. J. Kane, secretary to the Ironworkers' Association, who addressed the meeting strongly in support of the objects of the Liberation Society. Mr. George Potter then spoke, and his address was very cordially received. He was succeeded by Mr. Emmerson, and Mr. S. Hare, and followed by Mr. Howell. The speeches of Mr. Potter and Mr. Howell are reported at great length in the *Northern Echo*. After Mr. Howell had sat the resolution proposed was carried without any opposition and amidst great cheering.

ANDOVER.—The Rev. W. Heaton, of Southampton, is continuing the delivery of his course of lectures in the south. On Monday last Mr. Heaton lectured at Andover, Mr. Preedy in the chair. At the conclusion the Rev. G. Startup proposed a vote of thanks to the lecturer. The Rev. J. Hasler seconded the vote of thanks, and it was carried unanimously. Mr. W. Young proposed a vote of thanks to the mayor for the use of the hall, which was also carried unanimously.

NEWPORT, I.W.—On Tuesday last, March 5, a numerously-attended meeting was held at the Queen's Rooms, Newport, when an address was delivered by Mr. Heaton on "What do we mean by the separation of Church and State?" Mr. Councillor Herbert J. Orchard was voted to the chair, and amongst his supporters were the Rev. J. Bainton and J. Morrison Newlands (Congregational), Doe (Primitive Methodist), J. C. Honey (Bible Christian), J. Taylor (Unitarian), and Messrs. E. J. Upward (town councillor), S. Jordan, May, A. Colman, John Gould, M. Loving, and others. The Rev. F. Trestrail (Baptist) was prevented from being present by a domestic bereavement. The address was received with great applause.

HORTON HEATH.—On Friday evening the Rev. W. Heaton lectured in Horton Heath Chapel to a very full audience, Mr. James Lumby in the chair, in reply to the Rev. Dr. Parker's recent sermon de-

fending the Church Establishment as justified by Scripture, eminent Dissenters, and clergymen.

CONVOCATION AND SHORTER SERVICES.

On Wednesday last both Houses of the Convocation of the Southern Province assembled as a complete Synod to give its formal assent and to offer the signature of the members to the resolutions previously agreed upon, touching the liberty of the clergy to shorten the Church services, and to use other services taken from the Prayer-book upon special occasions. The attendance was small, but those who were present had a large number of proxies, and the signatures affixed were, therefore, numerous, and included all the prominent members of Convocation. The resolutions, which were engrossed on a formidable roll of parchment, were then signed by all present and on behalf of those absent who had sent proxies, and so closed the first synodical act performed by Convocation for the last 200 years. They provide that the Morning Prayer, the Litany, and Communion Service may be used as separate services at the discretion of the minister, under the direction of the Bishop, and besides this, a shortened morning-prayer may be used on ordinary week-days, in which the maximum of omission is to be the Exhortation, the *Venite* ("Come let us sing unto the Lord!"), one or more psalms (one whole psalm, or one section of the 119th Psalm being always retained), one lesson (not being a "proper" lesson), a canticle, and all or any of the prayers following the third collect; the service to end by the prayer of St. Chrysostom and the Benediction, as usual.

NONCONFORMISTS AND RELIGIOUS INSTRUCTION IN PRIMARY SCHOOLS.

At the recent meeting held at Cambridge on the subject of religious equality and clerical fellowships (reported in our last number), one of the speakers was Mr. S. G. C. Middlemore, of Christ's College (son of Mr. Middlemore, of Birmingham), whose address, which we were then unable to report, was as follows:—"We Nonconformists may congratulate ourselves on having at last adopted, on this important question of education, a clear, a consistent, and, above all, a practical policy. We have a further reason to congratulate ourselves in the fact that this policy has been accepted, in its leading features, by the Nonconformists throughout the country with a unanimity and an enthusiasm for which we were ourselves unprepared; and if any further proof were wanted of the strength and significance of our new movement, the language of our antagonists—of which Mr. Goodman has read us a specimen—would furnish that proof. But though we have enlarged our programme, we have not changed our principle. What we now claim is in substance no more than we have always claimed. We have maintained from the first that religion is no affair of the State; we have always held that it is both unwise and unjust for the State to give to any one sect advantages which it denies to another; and our so-called change of front consists solely in this—that we have now resolved to apply this principle consistently, to educational not less than to purely ecclesiastical questions. We do not think more meanly of religion than our opponents. We do not imagine that mere schooling will supply all the training which a human being needs. But we believe that the moral and religious training which we are accused of ignoring is no business of the State or of the schoolmaster, but can only rightly be given in the home, and by the voluntary agency of religious men and religious associations. I have no fear that religious instruction, if left to such voluntary agencies, would receive less attention than before—on the contrary, I believe it would receive more; and moreover, that that sort of religious teaching which would receive less, is just that which we need not care to teach at all, and which the State at present does harm by teaching. We have been liberally reviled for the neglect of religious instruction which our new programme is supposed to imply; but this is not the only side on which we are attacked. Some of our opponents—I don't know if the *Spectator* newspaper is not to be placed among the number—have brought forward just the opposite argument. They say that if our new programme is carried out, the religious education of the country will be handed over to the charge of ignorant and narrow-minded sectaries outside the Church, and similarly disposed persons within it. Even if this were so—which you will not admit—but even if this were so, which of the two alternatives would you think better in the interests of the child—that religious instruction should be given by the voluntary teacher whose zeal is in excess of his judgment, or by the schoolmaster with regard to whom—to say nothing of all the other objections to his undertaking the work—but with regard to whom you have not got the slightest guarantee that he knows or cares anything about religion at all? We are resolved also—and this is the second great advance which we have made—to treat the education question as a whole. We will tolerate clerical fellowships and clerical *ex-officio* governors of grammar schools just as little as we will tolerate the payment of fees to denominational schools—and we demand that the whole educational system of the country, from top to bottom, shall be national and not sectarian, shall aim solely at educating the people, and shall not, directly or indirectly, confer

upon any one sect whatever advantages from which others are excluded. We are entitled to make this demand out of that regard for our own rights and interests which all reasonable men entertain. But this is not our only or our chief object. We are striving also, and mainly, I believe, for something more important than any personal or party gain. We are endeavouring, first—to bring the advantages of education within the reach of all, and secondly to prevent those advantages from being degraded into the service of sectarian propagandism. I am glad to see the clearness and consistency with which the Nonconformists have learned to treat the question. I am especially glad that they have outgrown the vague horror of what is called "godless education" which was not uncommon among them once. If that phantom of a godless State, at which some people are still so alarmed, has lost its terror for us, what is there in this empty talk about godless education which need cause us a moment's uneasiness? We have always held that religion is out of the province of the State—and what are we now saying more than that? In what does our new policy consist but in the application of an old familiar principle to altered circumstances? Just as we have always maintained that it is no business of the State to teach religion in Church, so we now maintain that it is no business of the State to teach religion in school; and this we do, not because we are in favour of anybody or anything godless, but because we think that religion will fare better when the State ceases to meddle with it, that education and religion will both gain by a separation. It would be inexcusable on our part to be imposed upon by this appeal to our religious susceptibilities, after having seen through a similar device so clearly last year. When the University Tests Bill came on, Lord Salisbury, as we all remember, wanted to persuade us not to insist on the unqualified abolition of existing disabilities, but to accept in their stead a test which would pledge the men who signed it to teach nothing contrary to the Divine authority of the Scriptures. And what Lord Salisbury said to us amounted to this, 'You Nonconformists, with all your faults, are after all good people, who love your Bible; but you have unfortunately got into bad company. You have got associated with a lot of infidels, secularists, and atheists, who want to destroy all religion whatever, and who are using you as tools to gain their private ends. Now,' said he, 'accept my new Biblical test, and the Nonconformist, at least the orthodox Nonconformist, can get his reward, and we shall still succeed in keeping out our common enemy the infidel.' Lord Salisbury thought so meanly of our intelligence as to suppose that we should not see through the dodge, transparent as it was. We thought it strange, for our part, that he should suddenly have become so fond of the Dissenters. His affection reminded us too much of that of the clergyman, who said he was so fond of the Nonconformists in his parish that he should be happy to bury them all gratis, and the sooner the better. Had we been so forgetful of our own principles as to accept Lord Salisbury's offer, we should have done ourselves more harm than the Manchester Conference has done us good. We looked closer; we saw what the proposal really meant; and the Biblical test, whose declared object was to save the University from godless education, was rejected unanimously by the whole Nonconformist party. Let us not prove less consistent and clear-sighted on this yet more important question of elementary education. Let us adhere firmly to the only tenable ground—that where public money is employed, the education given shall be secular, and that where the public pays, the public, and the public alone, shall manage the school. And don't let us be frightened at our allies. It is better to join with an atheist in a good work than with a saint in a bad one. We are taunted, after having obtained toleration, with now aiming at supremacy. Our opponents seem to think it very kind on their part to tolerate us at all—they seem pained and surprised that we are not more sensible of their goodness. We do not want toleration; we thank no man for toleration. The time is gone by when we were grateful for such favours as those. Neither do we seek supremacy, except such supremacy as a free and fair competition may bring us. It is not toleration, and it is not supremacy, but equality, and equality alone, which we demand. And when this is granted, and not before, will there be an end of political Nonconformity."

ECCELESIASTICAL AFFAIRS ON THE CONTINENT.

In the Upper House of the Prussian Parliament, on the 8th, the School Inspection Bill was passed by the considerable majority of 125 against 76. An amendment had been proposed, but it was opposed by the Minister of Public Worship, and rejected on a division by 126 against 75 votes. The whole of the sections were thereafter passed by the House as they were brought up from the Chamber of Deputies, and the whole Government Bill then became law, by 125 votes against 76.

Before the bill passed, Prince Bismarck made several remarkable speeches. In one of them he read some extracts from letters which had been addressed by "a prominent member of the Centro party," Herr Windhorst, late Hanoverian Minister, now a secessionist ally of the Ultramontanes, to Canon Kozmian at Posen, and which were seized by the police in the canon's house. In one of these the canon is requested not to send any more petitions to the Reichstag; and in another, signed by a German Catholic bishop (Ketteler, of Mayence)

the writer says:—"There is a certain prospect that sooner or later the Catholic Powers will come forward in favour of His Holiness the Pope; and then the German Princes will not dare to prevent such intervention, if they become convinced by means of petitions that this would cause much discontent among the Catholics in Germany." Then, turning to the Evangelical party, Prince Bismarck said he was not surprised at the attitude of the Poles, whose nationality and religion afford grounds for opposition which are entitled to respect.

But I cannot understand the passionate hostility with which a great part of the Evangelical members of the House, and especially those who had formerly shared the Conservative opinions of the Government, to which it still adheres, have opposed the bill. Some of these gentlemen find that the bill is unnecessary, others that it is injurious. To the former I must remark that the Government is the best judge of the necessity of such a bill. . . . Herr von Waldau positively declares it is unnecessary; but eight Ministers, after a thorough consideration of the question, have arrived at a different opinion; His Majesty the King shares their views, and I leave the public to judge who is most likely to be right. . . . Another speaker thinks that the real object of the Government is to break with the Conservative party. To this I can only say that the Government does not desire a rupture, but that if a rupture is to take place, it will be the fault of the Conservatives themselves who are preparing it. Four years ago there were similar differences between the Government and the Conservatives, and then we were also told that we were yielding to pressure, but if there was any pressure to which we had to yield, it was that of the Conservatives, who at length compelled us to seek supporters among the members of the Left. In this matter, however, we are simply actuated by a true perception of the interests of our country and by the will of our King. The Opposition have but one alternative, either to yield to the influence which is for the time the strongest and support the bill, or openly to attack the Ministry, overthrow it, and put a Ministry of their own at the head of affairs. If they do not accept this alternative, they will not do their duty to the country.

The Prince then pointed out that since the defeat of Catholic Austria and France by Protestant Prussia, the German Ultramontanes have entered upon the field of foreign political intrigue, and he quoted on this subject a despatch which he had just received from "one of the most prominent German ambassadors at one of the most important posts in Europe." This despatch says that "the revenge which France desires is connected with the arousing of religious dissensions in Germany. The power and unity of Germany are to be paralysed by such dissensions, and the clergy of both countries, acting under directions from Rome, are to assist by their means in restoring the temporal power of the Pope. . . . Simultaneously with the revenge of France on Germany, a blow is to be struck against Italy."

The course taken by Prince Bismarck in bringing forward this measure has met with general approbation in Prussia. Addresses of thanks have poured in upon him from all parts of the country, including many places which are centres of large Catholic districts. Prince Bismarck has, in fact, been compelled to announce, that although hitherto he has been able to reply to the various addresses and telegrams sent him expressing approval of his policy with regard to the Schools Inspection Bill, these "gratifying signs of public confidence" have now become so numerous that he is obliged to abandon the attempt to answer them separately, owing to the present state of his health and the pressure of daily official duties.

The Government has discovered that the Archbishop of Posen has been secretly appointed Primate of all Poland by the Pope. The Primate, an office which has long been extinct, formerly acted as Regent after the death or in the absence of the King. The archbishop has already acted as Primate, advising the Pope on the recent episcopal appointments for the Russian territory.

It is stated in a Berlin telegram that the Prussian Government has decided to grant a dispensation from religious instruction at the public schools in cases where proof is adduced that sufficient instruction in religion is obtained from other sources. The provincial school authorities and the administration will have to decide whether the instruction thus obtained is sufficient. Notwithstanding these concessions, religious instruction will remain, as heretofore, an integral part of the system and object of education.

Professor Döllinger is to lecture at the University of Munich during the coming summer on the history of the present time, with special reference to religious circumstances.

It has already been announced that the Austrian Government has refused to recognise the "Old Catholics" as a religious body, or to regard the acts of their priests as valid. The reason for this is given in the circular issued by the Minister of Public Worship. He says that the "Old Catholics" must be considered as belonging to the Catholic Church until they form themselves into a distinct religious community. When they do so, and make a formal declaration to the authorities to that effect, they will enjoy all the advantages secured to other sects by the constitution. Until then they will have no legal existence which the Government can recognise, and consequently all marriages contracted before "Old Catholic" priests are declared null and void.

The debate in the French National Assembly on the Catholic petitions relative to the temporal power of the Pope has been again postponed.

There is still contradictory news from Rome. According to a telegram in the *Daily News*, arrange-

ments have been made for the departure of the Pope on April 12. The struggle of parties at the Vatican is still going on, however, and what the result of it will be it is impossible to predict. A telegram of the 10th denies that such preparations are being made. Nevertheless, at a public audience on the same day, His Holiness stated that the co-existence of two Powers at Rome was impossible, but that he hoped for the re-establishment of tranquillity.

It is said that M. Thiers has clearly given the Pope to understand that should a council meet in foreign territory, he will not consider it as legitimate and free.

The Roman correspondent of the *Daily Telegraph* has been interviewing Cardinal Antonelli. The following is an extract from his letter:—

As to the rumour of an Ecumenical Council being about to be called, the cardinal exclaimed, energetically, "Why, where could it be held? In what suitable place would the Pope be beyond the probability of trouble and disaffection?" He then declared that there was no idea of His Holiness either calling an Ecumenical Council or leaving Rome; but he soon afterwards remarked on the possibility of troubles spreading from other countries to Italy—implying, as it seemed to me, that this contingency would alter the aspect of affairs, and that the Pope might be forced by popular disturbances to quit the Eternal City. I should add, merely in explanation of the inference which I drew from the cardinal's observations, and not by any means attributing the words to him, that the clerical party here entertain the idea that a revolutionary movement is being hatched, which would probably be directed as much against the present Government as against the past. In other words, they believe that the Italian Government, by its policy of conciliation, has alienated the sympathies of all the advanced reformers; and that these may some time or another make Rome too hot for the King as well as for the Pope. I simply repeat the clerical belief without at all endorsing it. The cardinal spoke with sorrow and dread of the state of things in France, anticipating the origin in that country, or in Spain, of some such conflagration as that which, towards the end of last century, set all Europe in a blaze; only, he added, it would this time find more inflammable materials to feed on.

The *Unita Cattolica*, the chief organ of the clerical party, in a leading article on Thanksgiving Day in Great Britain, exclaims:—"It is only through prayer that men succeed in obtaining what they wish. The English have shown on this occasion that their faith in Christ is great. This fact convinces us still more, that in a very few years all England will again become Roman Catholic."

Dr. Pusey has been taken seriously ill, but is now recovering.

Dr. Jeremie, Dean of Lincoln, is reported to be sinking fast.

The London correspondent of the *Scotsman* is informed that Lord Courtenay, the eldest son of the Earl of Devon, has joined the Church of Rome.

THE GOVERNMENT AND IRISH EDUCATION.—The University Tests Bill, the second reading of which is fixed for the 20th March, will probably elicit the intentions of the Government and of Parliament in dealing with the question of Irish Education.

THE BURIAL QUESTION IN SPAIN.—Scandals have now arisen in Spain from the refusal of its ecclesiastical authorities to permit the burial of heretics in Catholic consecrated ground; but in future a portion of all cemeteries is to be reserved for the interment of those who do not belong to what we can hardly now call the national faith.

THE IRISH CHURCH.—One of the Ritualist newspapers says it grieves to say that it has heard what it considers bad news of the Irish Church; and it states this to be that the Revision Committee have cut out of the Ordinal the solemn words, "Receive the Holy Ghost for the office and work of a priest," &c. The bishops were unanimously opposed to this proposal, but it was carried by twenty-four to twenty-one.

MARRIAGES IN CHURCH.—Archdeacon Denison stated in Convocation the other day that he had noticed that whereas marriages increased in proportion to the population, Church marriages were nearly stationary. He had reduced the fees, so that in his church a couple could get married for three-and-sixpence if they were decent and respectable people, and for six shillings if they were not. Still the number had fallen off.

LONDON NONCONFORMIST COMMITTEE.—At its last meeting at the Baptist Mission House, Castle-street, the London Nonconformist Committee selected for its chairman H. Richard, Esq., M.P., for deputy-chairman, James Heywood, Esq., and agreed to meet fortnightly unless special necessity compelled it to meet oftener. Committees were also appointed to confer with candidates for filling the vacancies upon the London School Board, and watching generally the progress of the elections.

THE PROSECUTION OF MR. VOYSEY.—As an illustration of the cost of ecclesiastical prosecutions, the *Rock* states that "the total cost to the Archbishop of York for prosecuting Mr. C. Voysey amounts to the sum of 2,300*l*. Mr. Voysey has paid 50*l*. in discharge of all claims against him, and about 1,200*l*. have been raised by subscription towards paying the cost of the prosecution. The archbishop has, therefore, over 1,000*l*. to pay for undertaking a duty which to him, as the head of his clergy, must have afforded far more pain than pleasure."

THE BENNETT CASE.—The *Church Times* has the following in prominent type:—"We are enabled to state, on authority which is good and sufficient, that the judgment in the Bennett case, which has

been drafted for some time, has been submitted to, and approved by all the lay judges of the Privy Council who heard the case, and report says that Sir Robert Phillimore's judgment is upheld and sanctioned. We are also informed that Archbishop Thomson and Bishop Jackson decline to coincide in this decision. Hence the delay." This statement must be taken for what it is worth.

THE BRIGHTON RITUAL CASE.—The *Brighton Daily News* of Monday states that the Church Association has acted upon the order obtained in the suit of Hebbert v. Purchas, and that the property of the reverend defendant being protected by a deed of gift, it is intended to sell the wearing apparel of Mr. and Mrs. Purchas and family. Four bailiffs have entered the house with instructions to examine every wardrobe and chest of drawers except those containing the apparel of the servants.

CARDINAL CULLEN ON EDUCATION.—Cardinal Cullen has issued a pastoral, in which he declares in emphatic terms, and not for the first time, not alone against mixed education, but also against compulsory education and State education. He declares both to be dangerous systems, promoted by false philosophers who wish to make experiments of newfangled and perverse theories on the souls of children, systems which ignore God, and banish Him from the schools, neglect His revelation, promote intellectual pride, and exclude all safeguards and restraints necessary to control the appetites and passions of youth.

THE ARCHBISHOP OF CANTERBURY AND THE CLERGY AND LAITY.—The Archbishop of Canterbury has expressed a desire for the formation of a body of clergymen and laymen for the purpose of occasional conference on matters of interest to the Church in his diocese, and his wish is now being carried out. The conference will be composed of the Church dignitaries and delegates from the clergy and communicant laity of the several deaneries, in equal numbers. On Friday evening a meeting of the laity in the borough of Faversham was held in the vestry of the parish church, to nominate the four lay delegates.

RETURNS ON THE BURIAL QUESTION.—On the motion of the Marquis of Salisbury there has been ordered a return of all parishes in England and Wales in which any new portion of ground has been consecrated to serve as a churchyard during the last ten years, and of the approximate extent in each case of such portion of ground, distinguishing those which have been purchased by the parish and those which have been purchased by voluntary subscription or presented as a free gift; and also return of the names of all parishes in England and Wales in which cemeteries have been constituted, whether under Burial Acts or otherwise, containing a portion of unconsecrated ground.

A BISHOP IN TROUBLE.—The *Glasgow Star* is informed, on the most reliable authority, that the sermon recently published by the Right Rev. Dr. Ewing, Bishop of Argyll and the Isles, which was to have been preached before the Senate of Glasgow University, will expose the rev. prelate to a charge of heresy. The case is to be brought before the next meeting of the College of Bishops of the Episcopal Church in Scotland. This tribunal is composed of the six bishops of the Episcopal Church, including Dr. Ewing himself; and it is expected that the meeting will be held immediately after Easter. Dr. Ewing's sermon is said to savour too much of the German theology to be tolerated by his compeers.

MR. DISRAELI AND THE BURIALS BILL.—Mr. Disraeli's absence from the division on the second reading of this bill having been a subject of remark, he has written an explanation in which he says:—"I highly disapprove of the Burials Bill, and was in the House the whole morning of the debate on the second reading, having intended to close the discussion on the part of the opposition. But about four o'clock Mr. Gerard Noel and myself were summoned from the House on matters of urgent importance, and though not away for ten minutes the division was unexpectedly and suddenly called in our absence, and the doors were found locked against us on our return. It is my intention myself to move the rejection of the bill on the third reading."

NONCONFORMISTS AND THE ENDOWED SCHOOLS COMMISSIONERS.—The London correspondent of the *Edinburgh Daily Review* says:—"Mr. Arthur Hobhouse has resigned his office as secretary of the Endowed Schools Commission, in order to go out to Madras as Governor of that Presidency. The office of secretary to the Endowed Schools Commission is therefore vacant, and a memorial has been presented to Mr. Gladstone, signed by forty or fifty members of the House of Commons, praying him to appoint a Nonconformist to the office. No name was mentioned, though I am told that if Mr. Gladstone were to ask, two, if not three, names would be mentioned to him. Mr. Gladstone sent a civil reply, the substance of which was that if a good man were to be found in the ranks of Dissent he would have much pleasure in appointing him."

THE FREE AND OPEN CHURCH SOCIETY AND CHURCH REFORMERS.—This society has adopted the following resolutions:—"That this council, without offering an opinion upon the merits of the specific measures suggested at the St. James's Hall meeting, believes that, even if they were all desirable and should be all adopted, they would fall far short of the needs of the times and the just expectations of earnest and patriotic Churchmen." "That the ultimate decision of the question of disestablishment will after all be very much in the hands of those classes of the community now alienated from the Church, and whose

special interests the suggestions in question would be utterly futile to secure." "That it is more than ever desirable to keep before the minds of Englishmen, and not least of the excluded masses themselves, the true claims of the Church as the teacher of the whole people of this land, and their undoubted right to participate freely in all Church ordinances." "That the full and final deliverance of the National Church from the abuse of private monopolies and class privileges in the house of God is therefore the most urgent and imperative of all Church reforms."

THE PRESBYTERIANS AND THE BURIALS BILL.—At the monthly meeting of the Lancashire United Presbyterian Presbytery at Liverpool on Monday, the clerk (the Rev. J. Thompson, M.A.) gave notice that at the next meeting of the presbytery he would move:—1. That this presbytery regard it as a grievance that Nonconformists are not allowed to officiate at interments where religious services are required in parish churchyards. 2. That the presbytery express a general approval of the Burials Bill recently introduced by Mr. Morgan into the House of Commons with a view to the removal of the said grievance, and an earnest desire that Mr. Morgan's bill should speedily become the law of the land. 3. That this presbytery regret to observe in Mr. Morgan's bill a clause imposing upon officiating Nonconformists the duty of sending to the rector, vicar, or other person having charge of the churchyard, a written certificate intimating that an interment had taken place in a particular form, whereas it seems more appropriate that a form of certificate should be provided by those who are paid for the interment, and simply signed on the spot by the person who officiates. 4. That a copy of these resolutions be sent to Mr. Morgan and other members of Parliament, with an earnest request that an effort be made to remove the obnoxious clause referred to at some stage in the progress of the bill."

Religious and Denominational News.

We regret to learn from the American papers that Professor Finney, of Oberlin, is lying on a sick bed.

The Rev. S. S. England having resigned his pastorate at Cliftonville, Brighton, the church and congregation have given a unanimous invitation to the Rev. Ambrose D. Spong, assistant minister to the Rev. Samuel Martin, of Westminster, who has accepted it.

THE REV. JOHN KENNEDY, D.D.—The Senatus Academicus of the University of Aberdeen, at their meeting on Saturday, the 9th inst., conferred the degree of Doctor of Divinity on the Rev. John Kennedy, of Stepney, and Master of Arts of that University.

DOWNING-STREET CHAPEL, CAMBRIDGE.—We learn that the Rev. James Ward, B.A., has resigned the pastorate of this church, to the great regret of a large majority of the congregation, and that he has entered the University as a non-collegiate student. A purse of 80*l.* was subscribed and sent to him as a token of esteem and regard, with the expression of many wishes that he would ere long return to the ministry.

LEICESTER.—The anniversary services in connection with Oxford-street Congregational Chapel were held on the 10th and 11th of March. The Rev. R. Thomas, of London, preached on the Sunday to large congregations. The annual tea-meeting was held next day, when nearly 300 sat down to tea, after which George Baines, Esq., presided. A statement of an encouraging and hopeful nature was made by Mr. J. J. Preston, one of the deacons, showing that though the late minister has seceded with a portion of the congregation, the condition of the cause was sound and promising. Addresses were then delivered by the Revs. C. H. Gough, R. Parks, J. L. Whitby, A. Mackennal, B.A., J. Bateman, W. Evans, and J. Williams. The collections and proceeds of tea-meeting amounted to over 50*l.*—*From a Correspondent.*

CHRISTIAN UNION IN AMERICA.—An Independent church, composed of Baptists, Methodists, Episcopalians, Presbyterians, and Congregationalists, has been formed in connection with Harvard University. The ministers of the Congregational, Baptist, Universalist, Methodist, and Disciples churches in Danbury, Conn., have published a statement in the local papers to the effect that, while neither of them wish to be held as endorsing the opinions of the others, they desire cordially to unite in Christian work, so far as they may. A union prayer-meeting is held every Monday evening, in which all the churches named participate; and they also unite in their thanksgiving and fast-day services. "This (says the *New York Independent*) has been going on now for several months, and at the last advices nobody had been hurt."

CHRISTIAN EVIDENCE LECTURES.—The Christian Evidence Society has taken the bold step of hiring the Hall of Science, Old-street, for a course of lectures. They are delivered every Tuesday evening, and will be continued until the first Tuesday in April. Those lectures already delivered have been attended with very encouraging results. The Hall of Science is the place where Mr. Bradlaugh addresses a crowded auditory every Sunday evening, and may be regarded as the temple of unbelief in London. Each successive lecture has been attended by increasing numbers. Each lecture lasts for an hour. A second hour is devoted to discussion. In speaking on the subject the other day, Mr. B. H. Cowper,

one of the active agents of the society, in his speech stated that in the course of his experience in combating the errors of infidelity he had heard advocated in the streets of the metropolis, Mahomedanism, Buddhism, Hindooism, Judaism, Popery, Atheism, Pantheism, Deism, and, indeed, every form of religious error and infidelity.

EAST LONDON CONGREGATIONAL ASSOCIATION.—The annual meeting of the East London Congregational Association was held in Wycliffe Chapel on Wednesday, the 6th inst. Fifteen pastors out of the sixteen whose churches form the association, were present; also a good number of deacons and subscribers. The report was read by the Rev. James Bowrey, hon. sec., the balance-sheet by Thomas Scrutton, Esq., treasurer. The mission work of the association is carried on in nine districts, and has been greatly aided during the whole ten years now closed by the liberality of Samuel Morley, Esq., M.P. The committee drew special attention to a beautiful example of the way in which suburban Christians and churches could do mission work in the crowded metropolis. The Rev. Thomas Stephenson and his friends at West Dulwich sustain a mission woman to work in the streets around the Congregational Church, Burdett-road, and are doing, it is believed, an amount of good which no sum of money could represent. The committee could find an abundance of work for any who would like to follow the example of West Dulwich. Glancing at work done during the ten years of the association's existence, the committee gratefully referred to the fact that in their part of the East of London nine Congregational chapels have been built—large and beautiful structures—at a total cost of 62,339*l.*, with sittings for 8,340 persons. Five take the place of old buildings; in four, new churches are formed in the midst of large populations. This work has been the work of churches and committees independent of the association. After the public meeting, the Rev. R. D. Wilson, of Craven Chapel, preached the annual sermon, and a collection was made in aid of the mission work of the association.

A BIBLE MEETING IN ROME.—Rome has witnessed a Bible Society meeting, held on the night of Monday, the 4th inst., at which "a numerous cosmopolitan auditory was present." The convening body was the Italian Bible Society, and the place of meeting was the large hall of the Argentina Theatre, which was crowded to excess. The company was very distinguished, and consisted of a large number of Roman ladies, many members of Parliament, the President of the Italian Senate, Count Mamiani, the Grand Duke of Nassau and his suite, &c. The chair was occupied by Admiral Fishbourne. On the platform was Father Hyacinthe. Before the proceedings commenced several ladies fainted, owing to the overcrowded state of the room. Thereupon the people commenced crying, "Air, air," and the windows were opened. Admiral Fishbourne then read his opening speech, in which he demonstrated the great benefits arising to humanity from the free propagation of the Word of God. His remarks were emphatically cheered, and to the surprise of all, not only by those who were present, but by hundreds who had gathered on the square facing the theatre, and who never abandoned their place during the whole time the meeting lasted. M. Ribetti spoke next, congratulating the society in the name of the Waldensian Church, which was the first in Italy to propagate the Bible. After a few words from other speakers, Mr. Bruce spoke at length on the history of the English Bible Society, and publicly thanked the Italian Government and authorities for having on repeated occasions protected the missionaries and Bible-sellers against fanatical clericals. Of course Father Hyacinthe aroused the greatest enthusiasm. His speech was repeatedly interrupted by the loud cheering of the assembly. He said that in the Bible lies the real greatness of nations, and that England owed her power to it far more than to the Great Charter. Father Gavazzi spoke next, and declared that the Italian Bible Society had no other object in view but that of enlightening the Italian people. The society did not aim at converting the Italians to the Protestant faith. It desired through the propagation of the Bible to convert the people to the old faith, to the old Church of Rome and of St. Paul; to the Church which was founded on the Word of God, the Bible.

MISSION CHURCH, ST. GILES.—The third anniversary of the Mission Church, St. Giles, was celebrated on the 6th inst. with a tea and public meeting. The mission hall was tastefully decorated, and was crowded to its utmost capacity. The chair was occupied by the pastor, the Rev. G. W. McCree, and addresses were delivered by the Rev. Dr. Brock, the Rev. James Yeames, the Rev. C. Starling; Messrs. Sedcole and Raymond (deacons of the church), B. Pask (superintendent of the Sunday-school), Thomas Pavitt, A. J. Glasspool, and Mr. Gavin Kirkham, secretary of the Open-air Mission. The mission choir sang some pieces in an efficient manner, and the interest taken in the proceedings was further increased by the admirable performance of the South London Handbell Ringers. In the course of the evening an interesting statement was made by the Rev. G. W. McCree. He said that the mission church was the offspring of the Bloomsbury Chapel Domestic Mission, and was formed on Jan. 15, 1869. The church then consisted of thirty-seven members, but now it numbered more than 200. Its history had been most satisfactory, and was well fitted to encourage all labourers in poverty-stricken districts. Mr. McCree then went on to say that he and his fellow-

labourers deemed it their duty to preach the Gospel, not only in the Mission Hall, but in the open air, and to visit, not only the members of the church, but the inhabitants of the locality at their own homes. Special attention was devoted to the numerous lodging-houses in the vicinity. Every Sunday evening the church was crowded with an attentive congregation, and all the institutions connected with the Mission Hall were in a prosperous state. Speaking of the operations of the Sick and Destitute Poor Relief Society, Mr. McCree stated that 6*l.* 12*s.* 3*d.* had been expended in the purchase of coal, 10*l.* 5*s.* 6*d.* in bread, 19*l.* 10*s.* 5*d.* on groceries, and 30*l.* 3*s.* 8*d.* on meat, and that the cash disbursements for blankets, clothing, tools, money gifts, &c., had amounted to 27*l.* 4*s.* 8*d.* The Maternal Society had assisted twenty-three women in their confinement, and the annual excursion was made at a cost of 17*l.* 10*s.* The entire income of the Domestic Mission for the year had been 1,012*l.* 5*s.* 11*d.*, and the balance in hand was 4*l.* 13*s.* 1*d.* From seventeen to twenty meetings and services were held in connection with the mission church every week, and altogether the work was progressing most satisfactorily. The meeting was very enthusiastic.

CONGREGATIONALISM IN SOUTHAMPTON.—An organisation under the designation of the Southampton Congregational Union has been recently brought into existence by the united Congregational churches of the town, and its first aggregate meeting was held in Above Bar Chapel on Thursday evening, when there was a tolerably numerous attendance. The principal churches united in this movement are those of Above Bar, Albion, and Kingsfield; and its primary objects are to take such action as may be considered advisable in reference to matters in which the churches have a common interest—to promote greater unity both of spirit and of purpose among them—and generally to maintain the cause of Evangelical truth in its Scriptural integrity and purity as the essential and distinguishing characteristic of the principles of Congregationalism. After singing and prayer and the reading of the Scriptures, an address was delivered by the Rev. H. H. Carlisle, who presided. The Rev. T. March followed with an explanation of the constitution and objects of the proposed union, the executive body or council of which will represent the several churches of the town. Mr. W. B. Randall then spoke upon councils of reference, and pointed out the advisability of establishing such councils for the purpose of hearing and determining disputed questions arising within any of the churches, and of restoring to such the "light and peace" which may for the time have been lost, while preserving to the individual church that independence of action consistent with the Congregational system. These councils would be composed of a number of delegates from churches within a given locality, to whom any church whose internal harmony had been impaired by conflicting opinions might refer the matter in dispute, and when, after a careful and impartial examination of both sides, a decision was pronounced, it would still be for the church who had sought their interposition to accept or reject it, though this latter alternative need scarcely be anticipated when, in connection with the impartial character of the tribunal, it was remembered that the particular church itself had set it in motion, and that the onus would therefore rest upon that church of refusing to comply with a decision which it had distinctly invited. The Rev. S. B. Stribling also spoke upon the evangelistic work of Congregationalism, and suggested the formation of a lay preachers' association in connection with the union. Other speeches were delivered, and the meeting was closed in the usual manner.

Correspondence.

THE WALLINGFORD ELECTION.

To the Editor of the Nonconformist.

DEAR SIR,—The farce is played out, and Wallingford is handed over from a distiller to a common brewer, so that we are still in the hands of alcohol. Those who witnessed the achievements of this electioneering agent in this borough in 1868 very naturally declined to inflict upon their neighbours a similar scene of drunkenness and revelry in 1872. You cannot fight with a chimney-sweep, and escape the smell of soot. Mr. Moffat soon found that even the influence of his brother-in-law—Mr. Morrison—millionaire though he be, was no match for three brewers, and all the publicans and beerhouse-keepers of the district.

But there is one element in this case which has scarcely received the recognition it deserves. In January last Wallingford sent two delegates to the Nonconformist Conference held in Manchester, the only place in Berks represented in that great gathering—so far as I am aware. On Friday, the 9th February, at an influential meeting of Nonconformists held in the Thames-street Schoolroom, resolutions were passed, and a petition to Parliament adopted, embodying the present programme of the "League." How could those who took part in that proceeding be zealously affected in favour of the return of Mr. Moffat, who declared that he could not vote for the repeal of any clause in the Education Bill of 1870! A marked want of enthusiasm was the one thing that struck Mr. Moffat and others in the meeting at which this declaration was made, and the next day he left the town. The conviction is spreading here that no man is fit to represent Nonconformists in Parliament

who will not vote for the amendment of a measure which has sold us into the hands of the dominant sect. No Liberal could be returned for this borough without the active support of the Nonconformists; and we feel increasingly that we had better let a Tory of the Tories walk into the House without let or hindrance, than be represented by a so-called Liberal who ignores or insults us so soon as his seat is secure.

I remain, dear Sir, yours faithfully,
THOMAS BROOKS.

Wallingford, March 9, 1872.

THE METROPOLITAN MEMBERS AND MR. DIXON'S MOTION.

To the Editor of the Nonconformist.

SIR,—Last session you allowed me to place before your readers an analysis of the votes of the metropolitan members on Mr. Miall's disestablishment motion, with a view of showing "how shamefully inadequate was the support Mr. Miall received from the members for the metropolitan boroughs."

I now ask you to publish a similar analysis of the votes of the same members on another question deeply interesting to Nonconformists, viz., the education question; the division being that on the motion of Mr. Dixon, M.P., on the 5th inst. And, to increase the usefulness of the analysis, I reproduce by its side the analysis of the votes on Mr. Miall's motion.

Those members who belong to the Government are marked "Gov.," the Dissenting members "Dis.," and the Conservatives "Con.":—

	Miall's Motion, 1871.			Dixon's Motion, 1872.		
	For.	Against.	Absent.	For.	Against.	Absent.
City of London.						
Mr. Goschen (Gov.)	1			1		
Mr. Craufurd	1			1		
Mr. W. Lawrence (Dis.)		1			1	
Baron L. Rothschild (Dis.)		1			1	
Southwark.						
Mr. Locke		1			1	
Col. Beresford (Con.)		1			1	
Tower Hamlets.						
Mr. Ayrton (Gov.)	1			1		
Mr. Samuda	1			1		
Finsbury.						
Alderman Lusk (Dis.)	1			1		
Mr. W. M. Torrens		1			1	
Hackney.						
C. Reed (Dis.)	1			1		
Mr. Holmes		1			1	
Marylebone.						
Mr. Lewis		1			1	
Mr. T. Chambers		1			1	
Chelsea.						
Sir H. Hoare	1			1		
Sir C. Dilke	1			1		
Greenwich.						
Mr. Gladstone (Gov.)		1			1	
Mr. Ald. Salomons (Dis.)		1			1	
Lambeth.						
Mr. McArthur (Dis.)	1			1		
Sir J. C. Lawrence (Dis.)		1			1	
Westminster.						
W. H. Smith (Con.)		1			1	
Captain Grosvenor		1			1	
	5	9	8	6	10	6

I am told that Mr. Reed, one of the members for Hackney, would have voted with Mr. Dixon if he had had the opportunity of explaining the sense in which he did so, and, failing that, that he refrained from voting, though he voted against Mr. Forster's amendment, in the subsequent division.

It will be observed that there is a striking resemblance between the voting on the disestablishment question and on the education question; not only the totals of the above columns being nearly the same, but the votes and absences of the members being also nearly alike. Yet one would have supposed that some of those who were not advanced enough to vote with Mr. Miall might have voted with Mr. Dixon; but they have once more either gone against the wishes of their Nonconformist constituents, or else have tried to avoid electoral danger by shirking the division.

No facts could more conclusively show the need for the conferences which the Liberation Society is holding in the metropolitan boroughs, or for the organisation and unity of purpose which, I am afraid, are not at present to be found in the Nonconformist ranks in London. Only six votes out of twenty-two, in constituencies in which Nonconformists swarm, and in which there are other elements with which Nonconformity readily allies itself! Not a single vote in the City, Southwark, Tower Hamlets, Marylebone, Greenwich, and Westminster! Surely, if it be true that "when things are at the worst they mend," improvement cannot be far off.

A METROPOLITAN NONCONFORMIST.

March 11, 1872.

THE LATE MEETING AT BLACKHEATH.

To the Editor of the Nonconformist.

SIR,—A letter appeared in your last week's number having reference to a lecture which I delivered on disestablishment at Blackheath on Friday week. A paragraph, having reference to the same meeting, appeared in the *Globe* of Saturday week claiming a great victory for the friends of the Church, but entirely omitting the fact that the victory was obtained in the manner described in your correspondent's letter last week. I therefore wrote to the *Globe* stating what their report omitted, viz., that the glorious victory was obtained by

the Church party coming to reconnoitre, and finding that the meeting was but a small one, fetching a batch of schoolboys to create a disturbance and outvote the friends of disestablishment. The *Globe*, however, has refrained from inserting my letter—a specimen of the fairness with which we may be expected to be treated by the Church party and the journals which represent them.

I am, Sir, yours sincerely,
GEO. W. CONDER.

THE LONDON SCHOOL BOARD.

To the Editor of the Nonconformist.

SIR,—Permit me to express, through your columns, a hope that the vacancy in the London School Board for the borough of Finsbury may be filled by Mr. Stafford Allen (of Finsbury and Stoke Newington), who is very familiar by name to the readers of the *Nonconformist*, as a most earnest worker for many years past in all the religious and philanthropic movements which your journal advocates. And doubtless such of the readers of the *Nonconformist* as are resident in Finsbury only need to be reminded that Mr. Allen is a candidate for their support to accord it most gladly.

As a nephew of William Allen, the honored coadjutor of Joseph Lancaster in extending education throughout this country, and as a member of the Society of Friends—a body which has always taken an active part in the encouragement of education—Mr. Stafford Allen possesses claims for a favourable reception by the borough of Finsbury, in addition to the many special and personal qualifications which he is known by his numerous friends to possess.

Yours truly,

A CITIZEN.

LAMBETH BATHS MEETING.

To the Editor of the Nonconformist.

DEAR SIR,—In your excellent report of the closing festival at the Lambeth Baths, there are one or two errors. One was occasioned by a misprint in the Report, which put the aggregate attendance at 118,000 instead of 110,000. The other is the substitution of the word "Sunday" for Saturday in reference to the two afternoon meetings with Messrs. Maudslay's men and the General Labourers' Society.

Yours very truly,

GEO. M. MURPHY.

Walworth, S.E., March 9, 1872.

THE EDUCATION ACT.

MR. DIXON'S MOTION.

The following were the pairs on Mr. Dixon's resolutions on the Education Act on Tuesday night last week:—

FOR.	AGAINST.
Colonel Sykes.	Mr. Eastwick.
Mr. P. A. Taylor.	Mr. Charley.
Mr. W. P. Price.	Sir F. Heygate.
Mr. J. B. Smith.	Major Dickson.
Mr. W. S. Roden.	Hon. F. L. Gower.

This makes the minority, including tellers, to be 101 members.

Mr. Seely, M.P. for Nottingham, has addressed the following letter to one of his constituents:—

Dear Mr. Manning,—You will see that I voted with the Government last night. Knowing the very strong feelings entertained by many of my friends in Nottingham against portions of the Education Act, I would gladly have refrained from voting against their wishes in the matter if I could have done so. When, however, the Government stated (and I believe with truth) that the practical effect of passing Mr. Dixon's resolutions would be to "stop the great educational work in which the country is engaged, and to throw its machinery into hopeless confusion"; when they also clearly expressed their intention to propose next year (if they remained in office) a general compulsory law, when the whole payment of school fees for indigent children must be thoroughly considered, I felt, agreeing as I did with these opinions, that it was my duty to support them by a vote. I venture to trouble you with this letter, as you are the President of the Nonconformist Association, and shall be glad for you to make what use of it you think well.

THE LONDON SCHOOL BOARD.

At Wednesday's meeting of the board the Rev. Canon Miller gave notice that he would move at the next meeting that the resolution passed in December, 1870, deciding that no salaries be given to the chairman and the vice-chairman of the board, be rescinded, and that a yearly salary of 1,200l. be paid to the chairman from the 25th of March next. The motion, as first drafted, included a proposition to give the vice-chairman 600l., but at the request of Mr. Charles Reed the latter was omitted. A long discussion took place on a proposition made by Mr. E. H. Currie, that a letter should be addressed to the managers of the public elementary schools in the metropolis, urging upon them to consider the advantages of placing their schools under the school board, and explaining the conditions on which schools are now being taken over by the board. There are, he said, 860 public schools in the metropolis, with accommodation for 275,000 children; but at least 90,000 of the seats were found to be vacant, and a strong belief prevailed that there was much room for improvement in the management of the schools. A sum of fully half a million sterling was represented by those schools,

and he was anxious that the views and resolutions of the board on the subject of transfers should be directly made known, in order that the parties interested might see that transfers could be effected without a direct and positive surrender of the management. The motion was objected to by some speakers on the ground that it was unadvisable to do anything which would cripple voluntary work, and by others that the board had more urgent work on hand which required their attention, and ultimately Mr. Currie withdrew his motion. Mr. Charles Reed, M.P., brought up the report of the Works Committee, which was adopted, together with its recommendations, including the obtaining of sites at Old Ford, Hammond-square, Vant-road, Tooting Graveney, and Southwark; and an application to the Education Department to authorise the purchase of sites in Lambeth, and Hackney, for the North Battersea new schools, and Hoxton and Tooting extensions; also the rentings of schools in Blenheim-road, Hornsey-road; Charlotte-street, Caledonian-road; Waterloo-road, Lambeth; Baker-street, Stepney; East India-road, Bromley-by-bow, Stepney; and Drury-lane. It was fully expected that Lord Lawrence would take a farewell of the members prior to his proposed continental tour, and many members stayed to hear him. Much to their surprise, when the agenda paper was exhausted, he said, "The Board is adjourned," and immediately left the chair without any further remark.

The vacancy created in the London School Board by the retirement of Mr. M'Cullagh Torrens, M.P., is likely to give rise to a contest. Mr. Hugh Owen, of the Poor-law Board, has been for some time before the Finsbury constituency, but his views on the religious question are not satisfactory to an influential section of the Nonconformist ratepayers, who have held a meeting on the subject, and have persuaded Mr. Stafford Allen, a well-known and veteran reformer in the borough, and a member of the Society of Friends, to come forward as a candidate. A committee in his support has been organised, of which we believe Dr. Raleigh, Dr. Allen, and a number of influential laymen in the school board district of Finsbury, are members. Mr. Brighty, the working men's candidate, has also retired in Mr. Allen's favour, and his committee has joined that of which Mr. Henry Spicer is the chairman. The address of Mr. Stafford Allen appears in our advertising columns.

LEICESTER.—The resignation of Mr. Roscoe, a moderately Liberal member of the school board of this town, has given rise to great local excitement, and the vacancy will be severely contested, especially as the two parties are generally equally divided—the Rev. D. J. Vaughan, vicar of St. Martin's, and chairman of the board, holding the balance. Mr. Alderman George Toller has come forward at the request of the Committee of the United Liberal Registration Society, the Nonconformist Committee, and the Committee of the Working Men's Association. In his address he says:—

I am opposed in principle to the appropriation for religious purposes of money raised indiscriminately, by public authority, from all classes of the community. So far as may be done in accordance with this view, I shall, if elected, support every endeavour, consistent with a due regard to economy, to supply the educational deficiency of the borough, and to bring the advantages of education within reach of the poorest child.

It is almost needless to add that I am entirely opposed to payments from the rates to denominational schools.

Mr. Luke Turner, who is supported by the clergy and Conservatives of the borough, avows himself prepared to maintain the cause of religious education strictly within the limits of the Elementary Education Act, and the teaching of the Bible in schools. A few days ago the board decided, by the casting vote of the chairman, the Rev. D. J. Vaughan, that the Bible should be read in the board schools, with suitable explanations.

BIRMINGHAM.—At a town council meeting on Tuesday, the resolution of the school board asking for a conference with the council on the subject of the refusal of the council to honour the precept of the board, was discussed at considerable length. Finally, the following motion was adopted by a large majority:—"That a deputation be now appointed, in compliance with the request of the school board, and that such deputation be requested to inform the deputation from the school board that, in the event of the school board resolving not to expend any portion of the school rate for denominational purposes, this council will consent to accept the precept made upon them by the school board." The proposal has been accepted by the board.

SUNDERLAND.—The monthly meeting was held on Tuesday, Mr. Alderman Hartley presiding. A deputation of Nonconformist ministers and other gentlemen opposed to the payment of fees in denominational schools attended, for the purpose of presenting a petition embodying their views, which was recently adopted at a large meeting of ratepayers, and had been signed by nearly 8,000 persons. After two or three members of the deputation had addressed the board, the chairman intimated that the petition would receive their careful consideration. Mr. Wilson, a member of the board, moved the rescinding of the bye-law authorising the payment of fees in denominational schools. A long discussion took place, and ultimately the debate was adjourned to next meeting.

SWANSEA.—The school board, at their meeting on the 1st inst., decided on taking no steps to

enforce the mandamus against the corporation until after the next meeting of the town council.

WAKEFIELD.—The Wakefield School Board held their usual monthly meeting on Tuesday. A deputation, headed by the vicar, the Rev. Canon Camidge, presented a memorial, which had received the signatures of 1,000 ratepayers, earnestly requesting the board to suspend the steps now being taken towards the providing of a school board school for a period of three months, in order that it may be ascertained whether the present deficiency of accommodation will not be otherwise met. The chairman of the board assured the deputation that their prayer should have the best consideration of the board. Subsequently it was resolved to hold a special meeting, to consider the whole subject.

LIVERPOOL.—At the meeting of the Liverpool School Board on Monday, a report was read from Mr. Foster, the chief visitor, upon the attendance at the various schools. In three of the districts there had been 1,300 cases reported of children who had attended very irregularly, and in very few cases have satisfactory reasons been given for their non-attendance. Mr. Foster suggested that to meet this difficulty four officers, to be called "attendance visitors," should be appointed, whose sole duty would be to superintend the attendance of the children. For this purpose he considered the services of women might be advantageously employed, inasmuch as he thought they would be better able to explain the powers possessed by the board to the parents, who in the majority of cases manifested the greatest ignorance on the subject. The board resolved to appoint two female visitors as an experiment. The Rev. Dr. White, Irish Presbyterian minister, who has lately been returned to the board by the anti-concurrent endowment section of the town, had placed a motion on the paper to the effect that the portion of the bye-law which empowered the board to make payments to denominational schools be repealed. Before the subject was gone into, Mr. Yates took exception to the power of the board to consider the motion, as—probably by an oversight—they had not passed a bye-law authorising them to make any change in any of their bye-laws. After some discussion the meeting was adjourned in order that the advice of the town clerk might be obtained.

THE SCOTCH EDUCATION BILL.

The commission of the Scotch Kirk has resolved to petition against the Lord Advocate's bill, on the ground that it "contains no recognition of the obligation of the State to provide religious instruction for the national schools, destroys the securities for religious instruction existing since the Reformation in connection with the parochial schools; and that in denominational or voluntary schools it weakens the securities now existing by withdrawing Government grants for religious instruction." In the Free Church Commission last week it was resolved, by 152 to 88, to petition in favour of the bill, "as containing the essential elements of a good educational measure, and as providing due security for religious instruction." At a meeting of the Scottish National Education League, held on Thursday night, in Glasgow, it was resolved to petition in favour of the Lord Advocate's Education Bill, with certain amendments embodying the views of the League.

SCHOOL BOARD DIFFICULTIES.—We learn from the *Monthly Paper* of the Education League that at Tygwyn, near Dolgelly, the members of the school board went to see a landowner about some sites for their schools. The great man declined to meet them, but "sent his servant to warn the members not to trespass upon his property, or he should put the law in force to eject them." At Hope, near St. Asaph, the school board wanted to exchange a piece of land for a bit of glebe land, which would make their schools better, and save about 400l. The consent of the Bishop of St. Asaph was necessary, but was refused, unless the school board consented to give their schools on Sundays to the rector of Hope, to be used as Church schools. This being illegal under the Education Act, the board declined to comply with the bishop's conditions.

EDUCATION GRANTS.—It appears from a Parliamentary return just issued that the total number of building grants applied for by managers of elementary schools during the year 1870 was 3,330. Grants to the number of 444 have been made for the enlargement and improvement of existing buildings, and 362 for the building of new schools and the conversion of old buildings. The number of applications undisposed of on Jan. 1, 1872, was 2,077, but in the great majority (1,474) of these cases the applications have been approved, but the plans or trust-deeds are still under consideration. The number of withdrawals has been 194, and 253 applications have been refused. The applications are classified as follows:—Church of England, 2,885; British, 100; Wesleyan, 96; Roman Catholic, 82; Congregational, 9; United Methodist, Free Church, 7; Baptist, 6; Primitive Methodist, 4; Unitarian, 3; Methodist New Connexion, 1; English Presbyterian, 1; Jewish, 1; undenominational, 135. Under this last head, it is stated, are included several applications for grants in aid of denominational schools in which undenominational deeds have been adopted in the course of official correspondence.

THE SCHOOL-RATE PROSECUTION IN SALFORD.—On Thursday evening a meeting was held at the

Regent-street Liberal Room, Oldfield-road, Salford, for the purpose of publicly presenting Mr. W. Warburton with the table which was seized at his house in Eccles New-road, and sold in consequence of his refusal to pay the Salford School Board rate. As was generally understood, at the sale which took place on the 20th ult. at the Salford Town Hall, the table was bought by Mr. Warburton's friends, with the object of returning it to him. A silver plate placed in the centre of the table bore the following inscription:—"First seizure for the Salford school-rate. This table, seized from Mr. William Warburton by the authorities of Salford, and sold by auction for the school-rate, was purchased by a few friends, and presented to him in token of their approval of his conscientious refusal to pay the school-rate for the teaching of religion.—Salford, March 7, 1872." Mr. William King, a working man, presided. Mr. E. Wilkinson presented the table to Mr. Warburton, who in reply said he was extremely obliged for such a mark of approval and sympathy in the course he had taken. It was not everybody that sympathised with a man who ventured to defy the law. The great bulk of the people were inclined to be very loyal, and to carry out the law, whatever the law might be. He had been assailed from various directions and described in not very flattering terms, and therefore it was pleasant to meet a number of men who approved of what he had done, and agreed with the principle that actuated him. He would ask them if a law was passed compelling the people to attend a particular church whether they would obey that law? Would those who disapproved of the course he had taken obey it? [He ventured to say they would not.] He was unable to see the difference between a law compelling them to attend a certain church and a law which compelled them to pay for the support and the spread of the doctrines of any particular church. He thought therefore it was his duty to refuse to pay the school-rate. (Applause.) Mr. F. Bowker moved a resolution pledging the meeting to promote a branch of the National Education League for Salford, in order to secure such an amendment of the Education Act of 1870 as would ensure that the school boards and the State should make provision solely for secular instruction which all children might receive in common. Mr. Z. Hulme seconded the resolution, which was adopted; and the meeting concluded with a vote of thanks to the chairman.

Imperial Parliament.

HOUSE OF LORDS.

The Lords have had little business before them during the week, but several bills have been forwarded through various stages. On Friday there was a discussion raised by Lord SALISBURY on the policy of responsible government for the Cape. Lord KIMMERLEY said that the present system of Government had become unworkable. He had recommended Her Majesty's subjects at the Cape either to return to the position of a Crown colony or go forward to a system of responsible government. The real difficulty was in the jealousies between the east and west. Before long the whole of the territories in South Africa would probably form one integral body under the British Crown, in which event responsible government would certainly accompany the change. On Monday the appointment of a joint select committee on tramways in the metropolis was agreed to. Yesterday the Public Parks (Ireland) Bill was read a third time and passed, and the Duke of SOMERSET moved for a select committee to inquire into the present state of the harbour and fortifications of Alderney.

HOUSE OF COMMONS.

On Thursday, amid general cheering, Mr. HENRY JAMES gave notice of a bill dealing with corrupt practices at elections, and providing a tribunal for the trial of persons guilty of such practices.

COMPENSATION TO MRS. GORDON.

Mr. CLADSTONE, in reply to Mr. M'Arthur, stated that there was no parallel between the claims of ex-Governor Eyre and Mrs. Gordon, of Jamaica, and it was not the intention of the Government to propose that the House should vote any sum of money to her "for the heavy losses she had sustained in consequence of the execution of her husband and the destruction of her property."

THE POPE.

In reply to Mr. Kinnaird, Lord ENFIELD said that Her Majesty has received no certain information as to the intention of the Pope to quit Rome, and no application has been made to Her Majesty's Government to place at the disposal of His Holiness a residence either at Malta or in any other portion of Her Majesty's dominions. ("Hear, hear," and laughter.)

THE LIQUOR-TRAFFIC.

Sir R. ANSTRUTHER gave notice that, on the second reading of the Spirituous Liquors Retail Bill, he would move an amendment that no scheme of licensing authority and control would be satisfactory to that House which did not give to the ratepayers, by means of elected representatives, at least a concurrent voice with the magistrates in the issue and regulation of licences for the sale of intoxicating drinks.

EDUCATION (SCOTLAND) BILL.

The main business of the evening was the discussion of this bill. On the motion for its second

reading Mr. A. HERBERT moved, by way of amendment, a resolution against the employment of school-rates—either directly or indirectly—in religious teaching.

In an elaborate argument the hon. gentleman contended that whilst it was the duty of the State to teach its children what to think in matters of ordinary life, it was no part of its functions to teach what they were to think on religious matters. Whilst acknowledging his high respect for the Scotch character, "there was," he said, "one great feature in it which did not command our respect, and that was the austere, the narrow, the gloomy, the harsh character which marked their theology. (Laughter.) He was glad hon. members did not believe that such was the case, because if they did not it was a sign, at all events, that they did not approve it." When he quoted Mr. Buckle in support of this remark he was met by much laughter. There could be no doubt that religious teaching would be given under this bill at the expense of a rate.

The teacher must be paid, the books, the rooms in which the teaching was given, must be paid for, and would all cost something. But the indirect effect would be very much greater. When people said that in Government schools they required that religion should be taught, nobody in this House or outside it meant religion in the abstract. What they meant was their own particular religious opinions. If what was meant was religious teaching belonging to nobody in particular and embracing everybody—if such a thing could be—then every member in the House ought to vote for an amendment which would throw open the doors of the schoolhouse after school hours to the ministers of every religious body, so that all might have an equal opportunity of teaching. He did not think for a moment that members were prepared to do that; and as they were not, that settled the question very distinctly. When we said religious teaching was wanted in national schools, we meant the teaching of no particular sect or body. Well, as there must always be a great conflict going on between various religious opinions, the effect of giving over the schoolhouse to the majority of a school board or the majority of the ratepayers would be to interfere very materially in this conflict of opinions. There could not be slightest doubt as to the advantages that would be conferred on that sect or body which happened to have the control of the schoolhouse. There were three questions which he wished to ask. First, was it in the interest of secular education if this religious education was mixed up with it? Ought not the experience which we had in England to be some sort of guide in legislating for Scotland? He wanted to know whether we were willing to learn anything from what was passing around us? Had it not happened again and again that school boards had been elected upon a wrong issue? Instead of the question being as to the election of the best men, school boards were rather elected upon the religious cry. Scotchmen were like ourselves in this matter, and religious differences were as rife in Scotland as in England; and, under this system, were they not likely to increase year by year as with us? He knew of one case in which the minority of a school board retired from its office because, having been elected for a particular religious purpose, it was unable to carry out that purpose; and in another case with which he was acquainted there was a threat to do the same. It was better to raise a religious discussion that night than leave it as heritage to all the school boards in Scotland. How were you to deal with the Roman Catholic difficulty in Scotland, where, in some of the large towns, there were large bodies of Roman Catholics? Bishop Goss, the Roman Catholic Bishop of Liverpool, said that while he would build all the denominational schools for Roman Catholic children he could, he should be content that the residue of Roman Catholic children should go into secular schools, but he would oppose to the utmost of his power their going to a school where there was an open Bible or any sort of religious education. Bishop Goss was consistent, and the course here indicated was, from his point of view, quite justifiable. In the large towns of Scotland, where there was a Protestant majority upon the school board, how was this difficulty to be overcome? Not, he thought, by the time-table conscience clause. The second question he would ask was, whether it was a good thing to mix religious with secular teaching? For his part, he thought it an unfortunate thing to mix up these two kinds of teaching. He agreed entirely with those who said that secular instruction alone was starvation diet for the moral and spiritual nature of any child; but he was equally persuaded that, where children were now taught to believe, it would often be better to teach them to inquire, and judge for themselves. The great problem was, What was the best, highest, purest teaching to reach this higher nature; and if they relegated this work to school boards, constructing a State machinery for the purpose, and if you did not appeal to all earnest men in the country to do what they could for the solution of this great problem, religious teaching would not improve among us, and would not possess the purity or exercise the influence which was desired. The mind of a child was a very tender thing, and we should not take advantage of its willing credulity to impress upon it the religious opinions which at the time we happened to hold. However this might be, any religious body suffered if shielded from conflict and fair competition with other religious teaching. Yet this was what the bill would do. It would give an unfair advantage to the opinion which happened to command a local majority, and would stereotype that opinion throughout the parishes and boroughs of the country. His complaint against the bill, as against the Act of 1870, was that there was a most unfortunate inversion in the matter; that, where it should bring men together to co-operate in a common work in friendliness and a neighbourly spirit, it would come as a sword between them; and, on the other hand, where you wanted life, energy, and difference of opinion, the bill would inflict a sort of paralysis. The last question he had to ask was whether

the mixing up of those two things was for the good of the whole community. The highest office of the Government he believed was to teach the nation that which ought to be taught and which ought to be left alone. There was a party abroad—he knew not whether it had any influence in this country—which was not unwilling to flinch from the position of preventing the teaching of such religion as it believed to be harmful to the people. It might be that we should never see such an association possessed of much power, but it might have power, and he would ask the House whether it was not about to furnish them with an excuse for their conduct hereafter by giving them the example of employing the authority of the State in favour of certain religious teaching. Feeling strongly as he did on the subject, he did not for a single moment hesitate to say that what he claimed from the Government was a frank recognition of principle in the matter. He did not ask for any of those small concessions which had been made on previous occasions, at a time of great excitement. He considered such a concession as that which had been made by his right hon. friend the Vice-President of the Committee of Council when he introduced the Education Bill for England as being almost worse than useless. He alluded to the concession which prevented the use of any catechism or formulary. If it was right to teach the subject-matter itself, it was but reasonable to allow those by whom it was to be taught to teach it in the best way they could. It had a value, that value was that it showed the Government knew they were acting on a wrong principle. He desired that when secular education was given it should be complete. While there existed in this country two opinions with respect to the Bible; while there were those who accepted it as a supernatural book and those who did not do so, all parties combined in treating it with great respect. Whatever view a man might take on the subject, it would be a very poor standard of the advance of civilisation that such respect should be denied. But he was nevertheless certain that the placing the Bible in our schools by way of ending the controversy—and he said that, having once held a contrary opinion—would be rather to diminish than to increase the estimation in which it was held. To take such a course was unworthy of those who believed in it as a supernatural revelation. They were thus putting it forward to shelter themselves under it, and to hide what they really meant by the words secular education. He knew the defence of the present bill would be the same as that which was urged in the case of England. He might be told, "You may be right or wrong, but that for which you ask is not in accordance with the wishes of the people." Well, that, he maintained, was an argument which ought not to have the slightest influence on the conduct of the House. (Cries of "Hear, hear," and a laugh.) The real question was, whether the bill was in principle bad or good, and if he might venture to point a moral, it would be that the difficulties in which the Government found themselves daily involved and their waning popularity were to be attributable to their having chosen in all their measures to act in accordance with what they believed to be the feeling of the country and the amount of support they were likely to receive.

Mr. TREVELYAN, preferring to discuss the measure from a purely educational point of view, protested against the amendment, which he described as a wild-goose chase after an impossible ideal, and an attempt to pay an old grudge against the Ministry. The bill had its defects, but it would enable the Scotch people to perfect the organisation of the educational means of which they already had an abundant supply. From this general declaration he proceeded to run rapidly over the leading points of the bill, indicating where he thought it required amendment, and objecting chiefly to the increase in denominational grants and to the admission of new denominational schools to a share in the grant. Leaving to the school boards to determine what the education was to be had proved a great source of strife and bitterness in many places; and they knew that the result of that latitude of function combined with the cumulative vote had been to keep educationists off the school boards and to place on them denominationalists. It was a misfortune in a case like that that the national voice of Scotland came to Parliament through the medium of ecclesiastical assemblies. But even these assemblies in this instance were by no means all of one mind, and he maintained that if they appealed, not to what after all was not a very great majority of the clergymen of Scotland—who were interested in this matter, not only by a regard to their own position, but by a regard for their brethren—but to the people of Scotland, they would find that the religion which they wished to have taught in the education of their children was not the religion of the catechism, but the religion of the Bible. As far as the machinery of election was concerned, the Government had shown some confidence in the people. Let them complete their work by trusting the people still further. Let them recognise no denominational school built after the passing of this bill, and, forbidding the teaching of creed and catechism, refuse to entertain any provisions which should cramp the operation of a system worthy of the antecedents of Scotland. (Hear.)

Mr. C. DALRYMPLE thought the bill too sweeping in many parts, particularly in the universal establishment of school boards, and most unsatisfactory in regard to religious instruction. He would be no party to any plan which made the religious instruction of children contingent upon the mere chance of a majority of a school board consenting to permit it. (Hear, hear.)

Mr. M'LAREN approved the general scope of the bill, for which, with all its faults, he should vote if the question were one of rejection or acceptance. But there were one or two points to which he desired to refer. It was proposed in the early part of the bill to parcel Scotland into three or four districts, and each of these districts was to be placed under the charge of a highly paid Government official who was to advise the Government as

to the necessities of his department, and to perform, in other words, the work carried on in England by the school inspectors. Each of these officials was to be invested with powers which would make him almost absolute and despotic in his own department. The subject was one on which he thought they were entitled to more information than they had yet obtained. (Hear, hear.) With regard to the subject of religious education, it was one upon which there was considerable difference of opinion in Scotland, and he should be glad to disabuse many hon. gentlemen of the opinion that those who advocated secular education were indifferent to religion. (Hear, hear.) The opposite was generally the case, and there were many who advocated secular education because they believed that religious education as it was now carried on in schools was little, if anything, better than a sham. (Hear, hear.) Denominational schools in Scotland ought not to be encouraged; on the contrary, they should be induced to merge themselves in the national schools. And, with that object in view, he had put an amendment on the paper, which, however, he should be happy to withdraw in favour of another amendment more happily worded, of which notice had since been given. Whatever might be said in favour of denominational schools in England, little could be said in Scotland, for with the exception of the Roman Catholics, and of the Episcopalians, who were very few in number, the views entertained on educational subjects by members of the other denominations were strongly opposed to denominational education, and anything in the shape of catechisms or religious formularies was decidedly unpopular. He could not imagine why the Government, after the course which they had taken in England, should leave this question to be fought out in every school board in Scotland. (Hear, hear.) At the same time, he was clearly of opinion that the Bible should be taught in schools, and not merely read; for merely to read the Bible to young children without any explanation, or, at least, the same pains bestowed upon it as any other book, was a perfect mockery. He believed that the schoolmasters were honest men; it was their interest to teach in unison with the feelings of the people, and he did not believe that one of them would so far pervert his office as to try and transfer children from one Church to another. (Hear, hear.) After all, legislation in such matters must be in accordance with the feelings and wishes of a people. The results of the opposite course of action were seen in the metropolis, where it was sought to close the public-houses compulsorily upon Sunday.

Mr. POWELL objected to the clause in the bill which dealt with the grants for schools. He knew the case of a munificently founded school which he feared, would, contrary to the wishes of the founder, be transferred to the school board. With respect to the Roman Catholic difficulty in Scotland, he was glad to be able to say that, especially in mining districts, Roman Catholic children attended Protestant schools. He regretted the time-table conscience clause had not been adopted in the present bill. It had worked well in England, it had been adopted in the colonies, and he saw no reason why it should be withheld from Scotland. He trusted that the time was not far distant when there would be in operation in all parts of the kingdom a moderate and carefully adapted system of compulsion, but the country must be prepared for a considerable expenditure in carrying out a compulsory system which should be of universal application.

Mr. GRAHAM approved of the Lord Advocate's bill, which he believed would meet with the general approval of the Scotch people. At the same time, while no doubt ample provision was made for quantity in the matter of Scotch education, he questioned whether adequate guarantees were taken for quality. The superiority of the system of education which had prevailed in Scotland was universally acknowledged, and it would be greatly to be regretted if the high standard existing in her public schools were lowered. The Scotch Department of the Privy Council would not be chosen by the people of Scotland, nor would it be subject to the direct control of Parliament, and that being the case, he looked upon it as a defect in the present scheme that so much power was given to that body. He disbelieved in the competence of a Government to interfere with the religious education of children; but the principles of toleration were even dearer to him than the principles of religious equality. He did not see the wisdom or expediency of throwing upon the ratepayers the 50,000*l.* which was at present borne by the heritors; but he acknowledged that the school boards would be improved by having upon them a fair representation of the ratepayers.

Mr. M'LAGAN agreed with those hon. members who stated that there was really no religious difficulty in Scotland. In the 4,500 parochial schools in Scotland the Bible and the Catechism had been read and taught ever since the schools had been established. Nor was there any religious difficulty so far as the Roman Catholics were concerned, for Roman Catholic parents did not object to their children attending the Bible classes. But there was a party who objected to paying for religion, and on account of the difficulty that he thought would be experienced he had come to the conclusion that they should have a national system of education which united literary and moral instruction and a separate religious instruction. He believed, however, that the great majority of the people of Scotland were in favour of an education which would admit of the Bible and the Bible alone being taught in the schools, and he thought that the Bible might be read, but that no formularies should be

taught in the schools. He agreed with the hon. member for Edinburgh that the 50,000*l.* a year now contributed by the heritors should not be thrown away or put into the pockets of the heritors. If the bill were amended in certain particulars he thought it might be made a good education bill for Scotland.

Sir G. MONTGOMERY regretted that the bill had not followed more closely the recommendations of the commissioners on various points which he indicated, and objected to the establishment of school boards where there was no deficiency of education, especially on the ground of expense. He hoped the bill would be very considerably altered in committee. (Hear.)

Mr. GOURLEY said it was not his intention to vote for the motion of the hon. member for Nottingham, neither was he prepared to support as a whole the bill of the Lord Advocate, inasmuch as it proposed to perpetuate the system which was now being carried out under the provisions of the English Education Act. If this system were adopted in England and Scotland, there must be denominational education in Ireland, and the Government must yield to the demands of the Roman Catholic clergy. In the town which he represented (Sunderland) great bitterness had arisen under the Act of 1870; and many of the advocates even of the denominational system admitted that, unless the Act was amended, there would year by year be increasing religious animosity such as ought not to exist in any civilised community. He hoped, therefore, that the denominational clauses in the present bill would be modified.

Mr. FERDICK scarcely knew whether to wish for the failure or the success of this Education Bill as it stood at present. On the one hand, he was ready to admit that it was the best Education Bill that had ever been offered, or that was perhaps ever likely to be offered. He also admitted that it was likely to work smoothly in general, and that its machinery was likely to cope successfully with the mass of ignorance which existed. These were great advantages; but, on the other hand, he felt very deeply that there were disadvantages, and that the price they were asked to pay for this bill was a very heavy one. It was that they should consent to what, in his opinion, was neither more nor less than a system of concurrent endowment; that they should sanction an indefinite extension of the denominational system and of the system of payment from taxes and rates for supporting sectarian instruction. He should have preferred a more truly national system, which every ratepayer could have supported without any violation of the rights of conscience. In his opinion, the religious instruction of the people of Scotland might very safely have been left to the people and the churches of Scotland. (Hear, hear.) They would have risen equal to the occasion, and future generations would not have grown up less earnest and devout than the present generation were.

Mr. ORR-EWING commented at length on the clauses, but laid his greatest stress on the injury which would be done to the parochial schools and the cause of religious education. The computation of 92,000 as the number of children who ought to be at school, but who were receiving no education at all, was a considerable exaggeration. Where could these 92,000 children live? It must be in the cities and boroughs, for, with the exception of the West Highlands the means of education were sufficient in all the country districts. (Hear, hear.) In 1867 these districts had one child at school for every 6.3 of the population—a larger proportion than could be found in Germany or the United States. Yet the Lord Advocate by this bill destroyed the schools of the very districts in which there was sufficient education. He destroyed the parish schools, which were the boast and pride of Scotland. Unless the Government brought in a bill more in conformity with the feelings of the people of Scotland, they might depend upon it that the people would cast aside the public grants and rates, and erect schools for themselves founded on the principles of the great and pious John Knox. (Hear, hear.)

Dr. PLAYFAIR said that this was the seventh bill which had been brought in for the education of Scotland since 1854. During the time that had elapsed since then three generations of school children had grown up either without any education at all, or with the imperfect education which the first bill of 1854 was intended to rectify. Yet they had been told that night that there was no lack of education in Scotland, and that there was no necessity for this bill. This arose from the circumstance that in Scotland they nourished their own traditions, and they were unwilling to renounce them. (Hear, hear.) Now, with respect to the deficiencies of education in Scotland, the commissioners told them of one place where there was a population of 6,000 persons, of whom only forty-eight could write their own names. In the towns of Scotland there was great educational destitution. It had been stated that there were 4,500 schools in Scotland; what did that mean? The average number of persons attending schools in Scotland was seventy-two for each school; multiply that, and they found that there was a deficiency, for they got 235,000 children who were not at any school, because there ought to be 550,000 at school, or one in six of the population. Some Scotchmen threw the blame of all this upon the Irish, but Dr. Blair had discovered that 55 per cent. of the Scotch factory children could not write their own names. The cause of all this was ecclesiastical jealousies. (Hear, hear.) In former times the Scotch Church

took care of education, but since the schisms broke out this important matter was neglected. But there was no occasion for religious jealousies in Scotland. Ninety per cent. of the population were Protestants, and ten per cent. Roman Catholics. Still the ecclesiastical jealousies existed, and had caused an opinion to grow up in favour of separate education—secular education in common, religious education divided as to sects. Parliament had decided against any control of religious views, and there was a general concurrence in Sidney Smith's axiom, that if experience had brought us anything, it was the folly of attempting to control men's views of eternity by Act of Parliament. As the learned Lord Advocate told them, this bill neither prescribed nor proscribed religion. The learned lord relied on the religious feeling of the people of Scotland, who with 90 per cent. of a Protestant population would have very little difficulty in arranging what form of religion they wished. If the growing desire for a separate religious and a united secular education increased, the bill would place no obstacle in the way. That principle would, he thought, ultimately prevail; but at present they had no experience at all to justify them in legislating upon it. He would say nothing of the conscience clause, further than that there was an unwritten conscience clause which in the stormiest times had respected the consciences of Roman Catholics. Fifty-nine per cent. of the Roman Catholic children attended Protestant schools, and their religious tenets were never interfered with. The honourable member for Birmingham had said that this bill would serve as an example for Ireland. He hoped it would, and that the Irish would accept after this bill a rating power, and use it as liberally as it was certain to be used in Scotland. He should propose an amendment in committee, which, while not calling for a farthing more from Imperial taxation, allowed the ratepayers to do what he knew they would gladly do for the purpose of keeping up Scotch education as Scotch education. (Hear, hear.) That Scotch education had deteriorated was quite true, or they would not now be asked for an Education Bill. But the characteristics of the education still remained the same as of old, and it was the duty of every Scotchman to see that these characteristics were maintained. A glorious inheritance had been handed down to them from their fathers, and they ought to transmit that inheritance not only unimpaired, but improved, to their sons. (Hear.) This bill would be the testament by which the Scotch members of Parliament of this generation would be judged by posterity. He asked them while they supported its excellences to help to remove its defects before it became law. (Cheers.)

Mr. GORDON supported the second reading, though reserving to the Opposition the liberty of proposing amendments on numerous points which were distasteful to them. Among these he mentioned the injury contemplated to the parochial schools, the deterioration in the quality of education, the evasion of the religious difficulty, the absence of a local central board, and the remuneration of the schoolmaster. On the whole, the passing of a satisfactory measure would be facilitated if the Government would return to the principles of their bill of 1869. In his opinion Parliament ought to settle the religious difficulty. He was glad to hear from the hon. member for Edinburgh that he had given in his adhesion to the principle that the Bible should be read and taught in the schools. (Mr. McLaren made a gesture of dissent.) Well, he knew that at a meeting of the hon. gentleman's constituents, with the Lord Provost in the chair, the latter said the people would not be satisfied unless such a provision was made. The communion of the Established Church was unanimous against any change in this respect, and the Free Church was opposed to interference with the teaching of the Shorter Catechism. The people of Scotland were deeply attached to that catechism, and it would be almost fatal to the success of the bill if anything were done to prevent its being taught. Admitting the difficulty of instilling a dogma into the minds of the children, yet he thought their recollection of the words of the catechism might exercise a salutary influence upon them in after life. They were all, he believed, agreed that the Bible should be taught, with the exception of the hon. member for Nottingham, who had crossed the border in a foray against all religious instruction. ("Hear, hear," from Mr. W. E. Forster.) He was glad to have the approval of the right hon. gentleman in regard to that point. His reason for desiring that the catechism should be taught, was that schoolmasters could not be controlled with reference to the teaching of the Bible, unless there were some authorised book to which an appeal might be made. At all events, the use of the catechism ought to be continued in the existing schools, even if the new scheme were tried in towns where at present there were insufficient means of education.

The LORD ADVOCATE, in reply, pointed out that the subject of the amendment would be most profitably discussed in committee. So also he postponed to the same stage most of the objections taken to the details, but he replied at length to the charge that the quality of education would be lowered by the bill, and also to the financial objections.

Mr. COLLINS regretted to see in this bill the omission of the cumulative vote. (Hear, hear.) The cumulative vote was passed unanimously in the House in 1870, and though the hon. member for Birmingham last session attempted to repeal it, the House reaffirmed it. It had given satisfaction to

the great bulk of the electors of this kingdom—"No, no"—and if it was good for England it ought to be good for the other parts of the United Kingdom. The bill dealt very unfairly with the subject of religion. (Hear, hear.) The conscience clause worked admirably in the public schools in England. In this Scotch Bill no opportunity was given for the teaching of religion, because the bill enacted that secular education should go on four hours consecutively. He did not know any school in this country in which the teaching went on for four hours consecutively.

Mr. ANDERSON said a very large and influential meeting had been held that evening in Glasgow in support of the bill, but the meeting wished the bill to be amended so as to make it of a very much less denominational character. He congratulated the Lord Advocate on having offered to Scotland the best educational bill that had ever been passed for that country, though he should wish to see it in some respects improved. He objected to the extension of the denominational system any further, and he could see no good reason why the teaching of the catechism and religious formularies should not be excluded from the schools. In the spirit of the amendment he cordially concurred, but he could not vote for it as put in opposition to the second reading of the bill.

Mr. ILLINGWORTH suggested to his hon. friend the member for Nottingham that he should rest satisfied with the tone of the debate, and should not press his amendment to a division. Lord BURY objected to its withdrawal.

The House divided, and the numbers were—

For the amendment 6

Against 238

Majority against 232

The bill was then read a second time.

[The minority of six was composed of Captain F. Beaumont (South Durham), Mr. Dillwyn (Swansea), Sir Wilfrid Lawson (Carlisle), Mr. Parry (Carnarvonshire), Mr. Stapleton (Berwick), and Mr. Watkin Williams (Denbigh). Mr. James White acted as teller with the hon. member for Nottingham.]

Lord Hartington consented to a return moved for by Mr. P. Smyth relating to Irish absenteeism. The return, he said, had been in the possession of Government for the last two years, and when produced would, he thought, be found to be obsolete and worth very little.

The Pacific Islanders' Protection Bill was read a second time, and the House adjourned at two o'clock.

THE SON OF KING THEODORE.

On Friday, the CHANCELLOR of the EXCHEQUER, in reply to Sir S. Northcote, stated that Prince Alamayou of Abyssinia, the son of King Theodore, had been removed from the care of Captain Speedy in India because he was not likely to receive a good education in that country. He is now eleven years old, and on account of his health and ignorance the Government, who stood *in loco parentis* to him, thought it undesirable to send him to an English school. He had been placed, however, under the care of the headmaster of Cheltenham School, with whose family he is to live. He is an exceedingly bright, tractable child, and promises extremely well. The Government is anxious he should have a good practical education, not only for his own sake and because we are under a sacred duty towards him, and not only because Her Majesty takes the deepest interest in him, but because the day may come when his personal character and acquirements may be of the greatest consequence as a means of civilising one of the most backward and miserable parts of the world.

WELSH COUNTY COURT JUDGES.

On the motion for going into Committee of Supply, Mr. O. MORGAN, with especial reference to the recent appointment of Mr. Homersham Cox, moved a resolution declaring that, "in the opinion of the House, it is desirable that the judge of a county court district in which the Welsh language is generally spoken should be able to speak and understand that language." Mr. PARRY seconded the motion, and Mr. HANBURY-TRACY suggested the insertion of the qualification, "as far as the limits of selection will allow." Mr. SCOURFIELD thought the matter one rather of administration than for the interference of Parliament. The motion, with Mr. Hanbury Tracy's qualification, was supported by Mr. Holland, Mr. M'Arthur, and Mr. H. Richard. Mr. WATKIN WILLIAMS condemned the appointment of Mr. Homersham Cox, into which he maintained the consideration of fitness had never entered. After some observations from Mr. O. Stanley, Mr. BRUCE said the Lord Chancellor had only followed the practice of his predecessors. But, on further consideration, he was of opinion that there was much force in the objections to the system, and therefore, with the limitation suggested, by Mr. Hanbury Tracy, the Government would agree to the motion.

THE RECTORY OF EWELME.

Mr. MOWBRAY again directed attention to the presentation to the rectory of Ewelme. He did not impugn the fitness of the present incumbent, but maintained that his nomination was a direct and wanton violation of the Act of Parliament and of the statutes of the University. The words limiting the presentation to a member of the Convocation of Oxford he said had been introduced into the Act by the Lord Chancellor, and considering that Mr. Gladstone's nominee had only appeared before the Vice-Chancellor of the University on the 22nd of November, he would not be a member of Convoca-

tion or entitled to be presented to the rectory until May. The document, therefore, under the Great Seal presenting him contained a misstatement. Mr. Mowbray also denied Mr. Gladstone's assertion that he had an unlimited area of selection for the Regius Professorship of Divinity at Oxford.

Mr. GLADSTONE repeated that it was no business of his whether the incumbent had gone through the forms of qualification or not. There was no parallel, he contended, between this and Sir R. Collier's case, because the Government had no power to confer the qualification for office; nor had the qualification anything to do with the duties of the post. He denied that "membership of Convocation" implied education at the University, and if the words introduced in the Lords had been understood so to limit the rights of the Crown, it would have been his duty to advise the Crown to withhold its assent. It was not a colourable qualification which the incumbent had acquired, but one solid, substantial, and perfect. Nevertheless, he admitted that *prima facie* the natural course would have been to look for an Oxford man, in the absence of reasons to the contrary, and these reasons Mr. Gladstone explained were the recommendations he had received as to the incumbent's eminence as a divine, and his ill-health, which made his immediate removal to a more salubrious neighbourhood desirable.

Mr. HARDY contended that the Act intended the qualification of membership of Convocation to exist at the time the presentation was made. Otherwise an undergraduate might have been chosen, and the living kept open until he took his degree. Whether Mr. Gladstone approved the restriction or not, he was bound to observe it, and not to interpret the statute wantonly and arbitrarily. Mr. HENLEY thought it a pity that the Premier should have laid himself open to disagreeable remarks which he could not gainsay.

Some further observations were made by Mr. WATKIN WILLIAMS and Mr. SCOURFIELD. Mr. BOUVIER, while admitting the conscientiousness of the Prime Minister, regretted that he should amuse his leisure hours by driving coaches-and-six through Acts of Parliament, and that he alone should take such curious views of the meaning of statutes. There was no doubt whatever that the Act contemplated an Oxford man in the ordinary sense of the word, and he had authority for stating that Lord Salisbury had consented to the words of the limitation on the understanding that they meant men who had gone through the Oxford curriculum. Would any private patron, he asked, have suggested such an evasion of the Act? Mr. BOUVIER also referred to Mr. Gladstone's declaration that, rather than agree to this limitation, he would have advised the Crown to veto the bill. Mr. BRUCE, in Mr. Gladstone's absence, explained that what he meant was that he would have withdrawn the bill. Mr. RAIKES, Mr. HUNT, and Mr. GREENE censured the appointment. Mr. Gladstone having returned to the House, Colonel BARTHELOT repeated to him the charge Mr. Bouvier had made against him, whereupon he denied that he had said any such thing. It was the royal assent necessary to bills affecting the rights of the Crown which he had spoken of withholding. To this Mr. BOUVIER and Lord J. MANNERS replied that the Queen's consent must have been signified long before the bill got to that stage.

The House went into committee on the Royal Parks and Gardens Bill, and completed the consideration of the clauses.

The CHANCELLOR of the EXCHEQUER brought in a bill authorising the Metropolitan Board of Works to acquire the disputed plot of land on the Thames Embankment. Mr. W. H. SMITH, whose motion, set down for the following Tuesday, was shut out by the course taken by the Government, though expressing his regret that he had not been able to bring it on, offered no opposition to the first reading. Ultimately it was arranged that whenever the question of principle was raised, whether on the second reading or in committee, a Government night should be given to the bill.

The House adjourned at two o'clock.

On Monday Mr. Mundella also gave notice of a bill to reduce the hours of labour of children and young persons employed in factories.

THE ARMY ESTIMATES.

The House having gone into committee of supply on the Army Estimates, and resumed the debate on the vote for the number of men for the service of the coming financial year, which Mr. HOLMS had moved to reduce from 133,649 to 113,649, Lord ELCHO criticised the details of Mr. CARDWELL's scheme. Mr. JACOB BRIGHT, in a powerful speech, supported Mr. HOLMS's amendment, contrasting the Government's economical pledges on the hustings with its present extravagant policy, and subsequently Mr. PEASE took the same ground. Sir JOHN PAKINGTON opposed any reduction in the number of men, and repeating that the abolition of purchase was a wanton extravagance, pressed for further information as to the system which was to take its place; while Mr. VERNON HARCOURT entered into an elaborate exposition of the principles on which our military expenditure should be founded, and called on the Government to explain why the force which had sufficed for our home defence from Waterloo to the Crimean War should now be doubled. Mr. CARDWELL, in reply, said that the increase of which Mr. HARCOURT complained was owing to the sudden development of large military monarchies, and

with the assurance that our best security was in our own strength, Mr. Cardwell contended that the army he proposed was not out of proportion to our requirements. Mr. Holms's amendment he condemned as contrary to efficiency and true economy, pointing out that to stop recruiting would be to put an end to the process by which our reserves are to be filled. On a division, Mr. Holms's amendment was negatived by 234 to 63. Mr. MUNTZ then moved an amendment, that the vote be reduced by 10,000 men, which, on a division, was rejected by 216 to 67, and the vote was then agreed to, as well as the vote of 5,238,000*l.* for the pay and allowance of the men, after a motion by Mr. LEA to strike out 15,736*l.*, the cost of army agencies, had been negatived by 87 to 43.

Epitome of News.

The Queen and Court arrived at Buckingham Palace on Monday afternoon, and are expected at Windsor on Friday. Her Majesty held a Drawing Room yesterday.

Her Majesty leaves England for her visit to Germany, probably on the 26th inst., and remains on the continent between a fortnight and three weeks.

The Prince and Princess of Wales left London on Saturday evening for the continent. The royal children remain at present at Marlborough House. The royal travellers arrived in the French capital at 7.45 on Sunday morning, and proceeded to the Hotel Bristol. Their *incognito* was strictly respected, and there was no crowd and not a single shout. On Monday the Prince visited Versailles, and was received by M. Thiers. His royal highness afterwards attended the sitting of the National Assembly, and was present during part of the debate on the report of the committee appointed to consider the charges made against Deputies Pierre Lefranc and Rouvier. The sitting was an exceedingly stormy one.

The Princess Louise and the Marquis of Lorne, who have been travelling in Germany for some time, arrived in London on Saturday.

There were about 270 presentations at the *levee* held on Thursday at St. James's Palace on Her Majesty's behalf by the Duke of Edinburgh. The members of the royal family present were the Duke of Edinburgh, Prince Arthur, the Duke of Cambridge, and Prince Edward of Saxe-Weimar.

The Earl of Lonsdale died last week at Carlton House-terrace. The noble earl had been at the Carlton Club during the day. His lordship was born in 1787, and was consequently eighty-five years of age. He succeeded to the earldom in 1844. Lord Lonsdale's successor is Mr. Lowther (eldest son of the late Hon. Cecil Lowther), the present member for West Cumberland.

The Princess of Wales has signified her intention to lend to the London International Exhibition of 1872 some of her modern jewellery, which will be entrusted to the especial care of the Crown Jewellers.

The Duke of Sutherland, K.G., has left London for Egypt, and is not expected to return to England until late in the month of April. Mr. W. H. Russell accompanies his grace.

The *Athenaeum* says that Professor A. C. Ramsay has been appointed Director-General of the Geological Survey, the position held by the late Sir Roderick I. Murchison.

The marriage of the Marquis of Bute with the Hon. Miss Howard will be celebrated at Glossop on the 16th of April.

Mr. Thomas Chambers, Common Serjeant of the City of London, is to receive the honour of knighthood.

Mr. Maguire's Home-Rule motion will be brought on after Easter.

A correspondent informs the *Birmingham Post* that Mr. Bright was so much concerned at the attack made upon the Government in the Collier affair, that, if the vote in the House of Lords had gone against the Ministers, he would have attended in the House of Commons and spoken in the debate there.

The *Leeds Mercury* says that Mr. Baines, M.P., has been prevented by domestic trials (now happily alleviated) from attending in his place in the House of Commons during the present session; but he left Leeds for the purpose on Monday. During the early part of the session he has paired on the side of the Government, except on the education question, on which he did not vote at all, not fully approving either of Mr. Dixon's resolutions or of Mr. Forster's amendment.

The amount collected for the sufferers by the Chicago fire in the United Kingdom is 162,363*l.*

Mr. Chas. Livingstone, British Consul at Fernando Po, and brother of the celebrated African explorer, has just returned to England. He expresses the greatest confidence in the safety of Dr. Livingstone, whom he believes to have been detained by the unwillingness of the natives to assist him in his object. Dr. Livingstone also thinks that his brother will, in the course of some months, reach the seacoast near Zanzibar.

The nomination for Wallingford took place on Saturday. There was no opposition to Mr. Wells, the Conservative candidate, who was accordingly elected.

Mr. Reginald Yorke, a Conservative, was on Monday returned unopposed for East Gloucestershire, in room of Mr. Holford, who resigned the seat.

Both the Cambridge and the Oxford crews have now arrived at their training quarters on the Thames. The race is fixed for Saturday, the 23rd March.

There was a great fire at Nottingham on Saturday night, when the hosiery factory of Mr. Morley, M.P., was destroyed, together with the greater portion of the stock, and much valuable machinery. The loss is estimated at 10,000*l.*

Another demonstration against the Parks Regulation Bill was held on Sunday afternoon in Hyde Park. The weather being very fine, a large crowd assembled, and several members of Parliament were noticed among the spectators. There was no procession as on the previous Sunday. Mr. Odger again presided, and after a resolution had been passed declaring the bill to be a gross outrage on the constitutional rights of the people, Mr. Odger burnt a copy of the bill amid cheers and laughter. It was announced that another meeting would be held in the park next Sunday.

The Joint Parliamentary Committee on Amalgamation of Railways had before them on Monday Mr. Allport, general manager of the Midland Railway Company, who expressed himself in favour of all the railways in the kingdom being in the hands of half-a-dozen amalgamated companies, who should extend to each other running powers over their lines. Thus the advantages of amalgamation and competition would be combined. He was opposed to the State managing the railways.

The first count-out in the House of Commons during the present session took place last evening.

In the minority of sixty-three which voted with Mr. Holms for the reduction of the land forces by 20,000 men, there were five Conservatives, viz., Mr. Joshua Fielden, Mr. Henley, Mr. Laslett, Colonel the Hon. C. Lindsay, and Mr. T. W. Mellor. Colonel Lindsay, however, afterwards explained that he got into the wrong lobby.

A supplementary estimate presented to Parliament yesterday gives the expenses of the High Commissioners at Washington, and the cost of the presentation of the British case at Geneva, as jointly amounting to 23,000*l.*

Up to the present time the claimant in the Tichborne case has not succeeded in obtaining bail. He consequently remains in Newgate. He has conformed in every respect to the rules of the gaol. He is cheerful, and far from reserved, and he spends his time in reading the books furnished in his cell. Mr. Holmes has addressed a letter to the Attorney-General, stating that all the papers in his possession with regard to the case shall be preserved, in order that they may, if required, be produced at the claimant's trial for perjury. The next sessions will not commence till Monday, the 8th of April.

DEATH OF MAZZINI.

Joseph Mazzini died at Pisa on Sunday. He was born at Genoa in 1808. From his early youth he devoted himself to the task of rendering Italy a great and united nation, having, it is said, first conceived the idea of a United Italy from the reading of Dante's poems. He was first brought into notice by his contributions to literary papers, and at the age of twenty-two undertook the national propaganda which he carried on till the day of his death. That he joined the "Carbonari" revolt in 1830 is explained by himself. In the Carbonari he found men who accompanied faith by works, and although their aims and their motives were not exactly his, he joined them as men of action. That he spent the greater part of his life in exile means only that success did not crown his cause till he was old. His first gleam of hope was in the popularity which his idea gained in Italy through the circulation of a newspaper started at Marseilles, whither he retired after the unsuccessful expedition into Savoy in 1833. In 1836 he first came to England, where he was always sure of honour and a welcome. In 1849 he greatly distinguished in the defence of the Roman Republic. His services to the cause of Italian unity since that time will be comparatively fresh in the minds of our readers. He has not long survived the establishment of the Italian kingdom, certainly not his ideal of national unity, but far nearer to that ideal than any except dreamers believed possible forty years ago.

Enmity itself (remarks the *Echo*) can never accuse Mazzini of having laboured for any personal aim, or of having refused any personal sacrifice for the cause which he identified with the good of Italy. The Dictator of Rome lived for years the life of an anchorite in his poor sordid lodging in the Fulham-road, where his cup of coffee and cigar seemed his only luxuries. The few who knew him in London loved him with a warmth of personal devotion such as perhaps no other great man of the century has called out, and even those who, like ourselves, regarded his political creed with distrust or dislike, yielded implicit respect to his high-minded sincerity and warm admiration of his genius. No man ever possessed more of the magnetic power of personal attraction, combined with infinite gentleness, courtesy, and playfulness of humour. Had Mazzini not been a great politician, he would, none the less, have been a great man, great as a thinker and moralist, great as a master of his noble language, which, in his mouth, almost reacquired the force of Dante—great as a critic of the literature of ancient and modern Europe—great, above all, as a man of large heart and noble intellect, who, in a world of doubt, and a life of

disappointment and misdirection, never lost his faith in God or duty, or in the final triumph of good over evil.

FOREIGN MISCELLANY.

Since the outbreak of the revolution in October, 1868, Spain has sent 110,000 men to Cuba. About two-thirds of this number have died.

The King of Italy has placed a frigate at the disposal of Prince Frederick Charles for his voyage to Sicily.

A Brussels telegram states, "on good authority," that Powers having treaties of commerce with France have refused to accept any modifications of those treaties.

Commander Challis, of the British war vessel *Rosario*, has shelled and destroyed the native village on the island where Bishop Patteson was murdered.

Dr. J. P. Thompson, who recently left New York for Europe, has been invited to Berlin to deliver a course of lectures in the Hall of the University upon the "Constitutional History and Civil Polity of the United States."

DR. DOLLINGER'S BIRTHDAY.—The King of Bavaria has addressed a highly flattering letter to Dr. Dollinger, to congratulate him on his seventy-third birthday, 29th February.

THE AUSTRALIAN OVERLAND TELEGRAPH.—A message from Melbourne of Feb. 16 says it is expected that the proposed horse expresses to carry messages between the unfinished ends of the overland telegraph in connection with the Australian cable will soon be successfully established.

THE IRONY OF HISTORY.—The town council of Stendal have unanimously resolved to present the freedom of the town to Prince Bismarck. This is a strange example of the irony of history. Five hundred years ago, the ancestors of Prince Bismarck were forced to leave Stendal in consequence of a rising of the lower classes, at the instigation of the clergy, because the head of the family had founded a school which was not to be placed under the control of the chapter; and now the freedom of the town is presented to the descendant in acknowledgment of his efforts to liberate the school from clerical influence.—*North German Gazette*.

THE NEW ILLINOIS LIQUOR LAW allows the use, but it forbids the abuse, and gives the damages to the parties who are damaged. It does away with the expensive machinery of the Maine law, and brings an interested prosecutor into court in the person of the wife or other party who is damaged by the saloon-keeper, the guardian who sees his minor charge going to destruction, and the widow who has lost her protector by reason of the keeper of the dramshop, and his abuse of his right. It thus becomes self-enforcing, unincumbered by costly and inefficient machinery, and warranted to work when applied. . . . Besides this peculiarity of self-enforcement, it will enlist the assistance of a very considerable class of saloon-keepers themselves in carrying out its provisions. The more respectable and decent class will be in favour of it. It should be remembered that the Illinois law is even more stringent than the Ohio law, upon which it is based, and that, under the operation of the latter law, conviction and punishment have never yet failed to follow the institution of a suit. We may, therefore, reasonably infer that its tendency in this city will be to reduce materially the number of saloons, now amounting to nearly 4,000, and that its benefits in country towns, where there are but one or two saloons, will be incalculable.—*Chicago Tribune*.

THE LATE WAR—CURIOUS REVELATION.—It would appear from the communications made by M. Thiers to the Commission of Inquiry into the causes of the French insurrection of the 18th of March, 1871, that the King of Italy would have marched an army into France against Germany in the autumn of 1870 if his Ministers had not strongly opposed such a course. "In Florence," says M. Thiers, "the King showed that he was full of the wish of doing something. He ordered a conference of Ministers and of generals before whom I might state my views. The Italian army was a good one, and is a good one still. It consisted of 250,000 effective troops, from whom 100,000 good soldiers might have been detached for an expedition across the Alps. I said to the Italian generals, 'March on to Lyons over the Mont Cenis. There you will find a support in a very strong fortress; you may then march along the Saone if you really wish to be of use to us. This diversion would present no great dangers for your army, and it might perhaps enable the army of Metz to break through.' The King agreed, and the generals were of opinion that an operation of this kind would not really be very dangerous. But the Government would not hear of it. I had a very warm discussion with them, but all in vain. The Ministers testified to a real interest for France, but they showed an extraordinary fear of compromising themselves with regard to Prussia."

A collection of hitherto unpublished "Letters of Lord Byron" will be issued shortly by Messrs. Bentley and Son.

Mr. C. Edmund Maurice, the son of Professor F. D. Maurice, is writing a series of lives of English Popular Leaders. The first, of Stephen Langton, is finished; the second is to be of Wat Tyler, and to include an account of slavery and serfdom in England from before the Norman Conquest to Wat Tyler's time.

TERMS OF SUBSCRIPTION.

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POSTAL LABOUR ON THE LORD'S DAY.—We are requested to make a correction in the letter which appeared in our last number from the Rev. John Gritton. The 7th paragraph should be, "It is recommended that every letter-carrier who walks as much as fourteen miles on the week-days should rest on alternate Sundays, the Post Office paying his substitute."

The Nonconformist.

WEDNESDAY, MARCH 13, 1872.

SUMMARY.

It is impossible to see without concern the rapid decline of the moral influence of Mr. Gladstone's Government, due, as it is, not to the tactics of his opponents, but to the strange blunders and folly of the right hon. gentleman and his colleagues. The discussion on the appointment to the Ewelme Rectory, following so close upon the Collier debate, has created an impression that the Premier is disposed, with the best possible intentions, to interpret Acts of Parliament somewhat loosely. Then we have military estimates so large that the advanced Liberals are greatly discontented, and even so staunch a Conservative as Mr. Henley is obliged to protest that he will never sanction the expenditure of fifteen millions a year as our permanent peace establishment. Whatever may be the necessity for such a measure as the Public Parks and Gardens Bill, it has alienated from the Government a considerable section of the working classes; and a still larger number are indignant at their lack of sympathy with the movement to preserve Epping Forest to the public. Their crowning act of infatuation is the bill for disposing of the waste ground on the Thames Embankment—the value of which property has been created by the ratepayers of the metropolis, to whom the Government now offer it for the purposes of public recreation at the rate of 40,000l. an acre, or at a price to be settled by arbitration, after having jobbed away much of the adjoining land to Crown lessees for a merely nominal sum. The bill in question runs counter to the resolutions of the Select Committee of the House of Commons, and we can only suppose that the Government, by proposing so futile a measure, have a great appetite for defeat.

The Scotch Education Bill has been read a second time in the House of Commons after a long and, in some respects, interesting debate, chiefly confined to northern members. It will be seen that a very large majority of Scotch Liberals are content to accept the measure with such amendments as they can

introduce in committee, and that it will be strongly contested by the members of the Established Kirk. It had been arranged that the friends of the Education League should reserve active opposition till the bill went into committee, but the fiery zeal of Mr. Auberon Herbert against the employment of school-rates—either directly or indirectly—in religious teaching, induced him to move an amendment in that sense, which was not much noticed during the debate, and obtained only six votes. The division indeed had no real meaning. We have already expressed at length our opinion as to the merits and defects of the Lord Advocate's measure. One of its best provisions—which we should like to see applied to England—is that which requires the election of candidates to the school boards by "the majority of votes," thus ignoring the cumulative vote, which has filled the southern school boards with denominationalists.

The school fee difficulty is somewhat abating, thanks to the vigorous protests of Nonconformists; and perhaps Mr. Forster's condemnation of the action of the school boards at Manchester and elsewhere will put a further check upon the propensity to bolster up sectarian schools by means of the rates. In Birmingham the long-continued educational struggle has reached a new and more satisfactory stage. The town council consents to meet the demand of the local school board of 4,000l. for educational purposes, on the understanding that no part of it shall be applied to the payment of fees in denominational schools. We congratulate the Education League and Central Nonconformist Committee on this substantial victory over the sectarian monopolists. This example of Birmingham will probably not be without result in Sunderland, Swansea, and other towns where a similar deadlock obtains.

The essence of the French news of the week may be condensed into a paragraph. Controversy as to the new press law is subsiding. The committee of the Assembly has modified the severity of its provisions; the bill is not to be what we should call a Cabinet measure; and M. Thiers declines to allow the present Government to be described in the first clause as "provisional." There is no longer any fear of a Bonapartist movement, and therefore exceptional measures are less clamoured for. In the Assembly there has been a succession of exciting debates—first on the resignation of M. Pouyer-Quertier in connection with the Rouen scandal; next on the proposal to prosecute two Deputies for having written articles attacking the Assembly—which was the occasion of the most tumultuous scene witnessed in the Assembly for a year past—and finally in reference to the personal conduct of a Deputy, M. Brisson, who was visited with formal censure by the Assembly. M. Jules Simon's Education Bill has been altogether rejected by the commission appointed to consider it; and all the other Powers agree with England in declining to modify essentially their treaties of commerce with France to enable M. Thiers to sustain costly armaments.

Prince Bismarck has gained a great victory in the Upper House of the Prussian Diet. The Schools Inspection Bill has been carried by the large majority of 125 votes against 76. This success is due to two causes—the emphatic approval of the Government Bill by the King, and the revelation made by the Chancellor in the course of his speeches of the intrigues of the German Ultramontanists, in alliance with the Vatican, to embarrass Germany in carrying out her schemes of unity, and to assist France to recover her ascendancy in Europe, in order that Italy might be obliged to succumb, and restore the temporal power of the Papacy. The reading of the actual documents unfolding this conspiracy, which had been seized at a private house, created no little sensation in the Chamber, and exercised a decisive influence on the final vote. The bill has now received the royal assent, and been promulgated as a law. Ultramontanism in Germany has received a heavy blow from which it will not soon recover. This so-called religious struggle is, as the *Times* says, "likely to prove one of the most important movements of our time, and to influence European politics hardly less than the campaigns with which recent history has been occupied."

Joseph Mazzini, the champion of Italian unity, has expired on Italian soil, and everyone is disposed to think of him rather as an ideal patriot than an active revolutionist. The Italian Parliament, without distinction of party, have offered their tribute of regret and admiration on the occasion. Though Mazzini was an enthusiastic republican, "he based his republicanism," remarks the *Daily News*, "not on the idea of right, but upon the idea of duty. This

idea of duty dominated Mazzini's life. It made him the enemy of all socialistic schemes; for his doctrine of association was based on individual "duty, which commands us to aid the progress of others in order to achieve our own, and our own in order to benefit others." M. Mazzini was a great constructive genius, on whom the necessities of the age imposed a great iconoclastic work; he was essentially a political prophet; one of the founders of the future whose work is not understood in his time; a sower of seed, not a reaper of the harvest; and he has left to his country and to posterity a name and an example which may be of greater service to the cause he loved and served than he has been able to render it during a life of suffering and of exile."

ARMY EXPENDITURE.

THE two nights' debate in committee of supply on the first item in the Army Estimates—that which practically governs all that follow—will not raise the spirits of the outside public, nor will it do much towards reviving confidence in the present administration. "A peace establishment," said Mr. Cardwell, who certainly made the most plausible and best defence of the position held by the Government which the facts of the case would admit of—"was an army, first-rate in quality, not large in numbers, having its reserves prepared, and capable of rapid expansion." This interpretation of the phrase may be accepted, but it is evident that everything will turn, in the application of it, upon what numbers are to be considered, under the circumstances, large or small. Some standard of measurement must be adopted. The standard of the Secretary of State for War will appear to the country, we hope, not only extravagantly high, but fallacious. "If," he said, "we were to maintain our influence, perform our duties, protect our colonies, and if everything was to be in proportion to the numbers of the time at which he spoke, then this House and the people of this country must be of opinion that, in the presence of enormous military monarchies, an army something on the scale of that which was proposed for this great country of England was not disproportionate or absurd." Not disproportionate, it may be, if continental armies are taken as the standard of comparison—but excessive, if regard be had to the proper object we should strive to keep in view. For why do we need an army at all? Surely, for defensive purposes only, and not to rival, at ever so humble a distance, the military monarchies of Europe.

Well, our peace establishment will cost us this year not less than 15,000,000l., besides 3,500,000l. extra to be spent in the building of new barracks, payment of which we shall devolve upon the coming generation in the shape of terminable annuities. Be it remembered, moreover, that 15,000,000l. does not fully represent a maximum of expenditure on military matters for some years to come. There has been less to disburse this year for payment, on account of the abolition of purchase, than Mr. Cardwell had anticipated; so that, should the Government continue to hold office, and pursue their scheme of reorganisation on the same scale, another 1,000,000l. may be added to the appalling total of the Army Estimates now before Parliament. Some hopes are held out, indeed, that, as our reserve increases, the number of men required for the Line may be diminished. But, if Mr. Cardwell's standard of comparison is to be maintained, we are not sanguine that any relief will be obtained in this direction. Two years since, under the advice of Mr. Gladstone, 20,000 men were added to the line, in view of the danger supposed to hang over Belgium, and of the gigantic contest between France and Germany. That danger having disappeared, and that contest having been brought to a close in the course of the following autumn and winter, one might have imagined that an economical Ministry would have withdrawn the addition they had made in a moment of panic to the military force of the country. But, no; it is easier to add than to subtract in all that relates to army administration, and so the peace establishment of the present day, although we are in less danger of complications than we have been for a long time past, is fixed at 20,000 men, and about £2,000,000, more than it stood at when France and Germany were ablaze with war.

We have nothing to say against the reconstruction of our military forces, on the understanding that our object is purely defensive. But the representation of the Secretary of War that no reduction can be made during the transition from an old system to a new one tells with no great force upon our minds. He seems

to wish the country to understand that what he is now doing with the army resembles a change of front in presence of the enemy. But why, contrary to all the facts of the case, are we to suppose an enemy while we are effecting the process? Why would not the experiment be equally safe on a smaller scale—say, with 20,000 men less than the existing number. The reduction of the army, as one of our contemporaries has remarked, would not, of necessity, have impeded Mr. Cardwell's localisation scheme, or the collateral scheme for the formation of an army reserve. Even if such would have been the case, there is no real reason for hurrying on the experiment—no reason but the enormous pressure put upon the Government by the impetuosity of the military profession—no prospect of war with our neighbours—no fear of invasion—not even a panic, real or fictitious, of our own people. Mr. Cardwell might have taken his time in the shaping of his peace establishment. But he has succumbed to the influence of the element which environs him, and the nation has to pay for his whistle. Again quoting from the *Echo*, we repeat, "We have got a peace policy and a war establishment; a fleet declared to be indisputably effectual to prevent invasion, and an army calculated on the assumption that the fleet may fail; and panic expenditure, without justifying terror in our hearts."

All this, it must be confessed, is disheartening enough. It may pass now, but it will exact ample retribution hereafter. The so-called Liberal Government, and the Liberal party which supports it in its extravagant demands upon the fruits of the people's industry, are laying up in store for themselves a day of trouble and humiliation. It will not probably be long deferred. Mr. Jacob Bright remarked in his admirable speech, and with his words we close our comment—"The men who now sat on the Treasury Bench, he was confident, had individually great scruples in regard to the taxation of the people, but collectively they were fast becoming—he believed they had already become—a spendthrift Government. And the misfortune was that their vast expenditure was not incurred in a direction that was of any good to any human being, but went to strengthen what, at the present moment, was in almost every country in Europe the greatest possible curse."

THE SUPPLY AND TRAINING OF TEACHERS.

In anticipation of that revision of the Elementary Education Act which even on Ministerial authority is acknowledged to be necessary, the friends of a truly national system would do well to consider the subject of the supply and training of teachers. They who command the sources of a stream must always have more or less at their mercy the population along the banks; and so long as almost the only avenue to the position of a national school teacher lies through some denominational training college, it is impossible for any reform in the Education Act wholly to free the schools from sectarian influence. Before making any further observations, however, we invite attention to certain facts which, though matter of public information, are probably little known, or at any rate, unnoticed by the majority of our readers.

In order to secure the Government grant, only teachers of certain definite classes are allowed to be employed in schools. There are first of all certificated teachers, who have passed the required Government examination, and have undergone probation by actual service for a term varying from fifteen months to upwards of two years. Secondly, there are probationers who have passed the examination, but whose certificate is not yet finally conferred. Thirdly, there are pupil teachers who have successfully completed their engagement, and are competent to serve as assistants. Fourthly, there are the pupil teachers in actual training, who are required to pass an annual examination by the inspector. It is further to be observed that only those teachers who have passed a fair examination for their certificate can have pupil-teachers apprenticed to them. By the new code (1871) provision was made by which, under certain stringent conditions as to age, experience, and the report of the inspector, any teachers of elementary schools might obtain a certificate of the third class. This certificate, however, does not enable them to take pupil-teachers, and they are therefore incapacitated from having the sole or responsible charge of a public elementary school.

So far we have little or no fault to find with these arrangements. Opinions may differ as to the advantages or the real economy of employing mere children to so large an extent as is in-

volved in the pupil-teacher system. But there can scarcely be more than one opinion as to the necessity for a rigorous system of certificates, if the teaching staff of our elementary schools is to be kept up to a high standard of efficiency. What, however, we have a right to insist upon is this—that no consideration of religious creed or sect shall directly or indirectly affect the admission of any to what has now become a national office. Now, it may be perfectly true that by the Government no religious test or subscription to any articles is required. It now seems like an incredible dream that only fifty years ago so liberal a man as Lord Brougham should have felt it necessary to propose, in his education scheme, that every national schoolmaster should qualify for his post by taking the sacrament according to the rites of the National Church. We have changed all that; but so long as the examination for a certificate, and still more the technical training for that examination, is intimately associated with sectarian influences, it is impossible to hope for true religious equality in the schools, or for that broad national system of which this is an indispensable condition. By the report of the Committee of Council for 1871, we find that there are in England and Wales thirty-three training schools under inspection; and from these substantially the whole supply of national school teachers must be derived. Now out of these thirty-three institutions, twenty-five are distinctly attached to the Church of England. Two are Roman Catholic; one is distinctively Wesleyan; another is styled Congregational; and only the remaining four are professedly of an undenominational character; viz., three belonging to the British and Foreign, and the remaining one to the Home and Colonial School Society. If we turn to the summary of expenditure for the year 1870, we find that the institutions belonging to the Church of England received in Government grants 54,317*l.*; the Wesleyans, 5,140*l.*; the British and Foreign School Society, 7,491*l.*; and the others smaller sums. The "balance from other sources" amounts in the case of the Church institutions, to the comparatively insignificant sum of 8,609*l.* The Wesleyans on the other hand raise nearly half the amount of the Government grant, or 2,273*l.* In no other case is the proportion of income from other sources so large as this. The numbers of students in these training colleges is of course proportionate to the expenditure. Thus in the Church of England training schools we find that in 1871 there were 1,560 students of both sexes; in the Wesleyan colleges, 136; in the British and Foreign School Societies, 285; in the Home and Colonial, 140; and in the so-called "Congregational" training school at Homerton, 50.

From these facts it must be perfectly clear that the Episcopalian Church dominates the whole system of the supply of teachers, and thereby ultimately influences the character of national education. Be it observed that the state of things is now very different from what it was before the passing of the Elementary Education Act. Before that time the Government was partly dependent upon voluntary zeal for the maintenance of schools as well as for the training of teachers. There was therefore at least some consistency in the dealings of the Government with both branches of the great work. But now having introduced a system which will more and more absorb or supersede voluntary effort—thus laying the foundations of a comprehensive national system—it would be a gross inconsistency to leave to that sectarianism which has failed in the main work, the privilege of directing, controlling, and tinging throughout its course, the whole elementary education of the country. Appeals for a generous consideration of the work already done are here entirely out of place. That work has had already its reward. It has been supported by Government grants out of all proportion to the amount raised by voluntary subscription. More than one-third of the original cost of buildings, and, to judge by the year 1870, five-sixths of the annual expenditure, is, to say the least, very liberal pay for the zeal displayed mainly with a view to sectarian interests. Or—if influence and power be a richer recompense than gold—denominational zeal has been rewarded by the spiritual direction for the last thirty or forty years of the majority of the juvenile population, at the expense, as we showed last week, of driving them into the ranks of indifference or infidelity.

But however highly the claims of these institutions may be estimated, it is too much to ask that their sectarian managers should continue to have not only a comparatively irresponsible manipulation of public money, but also a virtual monopoly of the teaching power of the country. Let us suppose a young man of more than average intelligence, of high

moral character, but unable to identify himself with any of the forms of belief represented by these sectarian institutions; and let us imagine him in his eighteenth year attracted by the prospect of an honourable public office such as the post of national school teacher under school boards is likely to become. He cannot teach without a certificate. Supposing him, then, able to overcome the difficulty of want of training as a pupil teacher, how is he to pass the requisite examination for a certificate? Practically he has no choice but to enter as a student in one of the training schools. He might, indeed, prepare by private study for the examination, but as that examination is always held at one of the training colleges, whose rooms are generally filled, he will find it difficult or impossible to obtain a seat. And the whole system is so arranged as to throw insuperable difficulties in the way of "free lances," however well qualified they may otherwise be. It may be said, there are at least one or two unsectarian colleges; let him enter them. But besides the fact that these colleges are really unsectarian only within definite limits, their accommodation is so scanty that in all probability he may find no room. He is compelled, therefore, either to sacrifice his conscience and play the hypocrite for at least a year in a sectarian college; in which case he will be guaranteed as a "teacher of babes, having the form of knowledge and of the truth in the law"; or else he must give up what he would gladly accept as the mission of his life. Multiply this supposed case by a thousand or ten thousand, and it will give no exaggerated estimate of the cost at which the nation may have to maintain the present sectarian monopoly.

Still farther, the sources of supply, such as they are, will very soon be, if they are not already, utterly insufficient for our needs. Managers of new schools have even now a difficulty in obtaining teachers who answer to the requirements of the code. Under the activity of school boards the supply of teachers required will soon be larger, literally by thousands, than in the past. Enlarged or new training colleges will therefore soon become a manifest and pressing necessity. We put it to our readers whether as Christians or patriots they think it right that the growth of national education ought to enlarge and strengthen a sectarian monopoly. As Mr. Dixon said in the House of Commons, the teachers themselves are much dissatisfied with their present condition. And well they may be. From their first weary iteration of the catechism and the creeds, down to the farewell address of some clerical magnate, and out into their life's work under clerical domination, they are constantly made to feel that the first duty expected of them is the maintenance and extension of that special form of religion, which by their employers and protectors is identified with the voice of heaven. The one thing which all sections of their countrymen join in requiring from these teachers is, that they shall impart to their pupils the main elements of secular knowledge, which of course includes moral principles. But all their aims are narrowed, and their success in teaching is often impeded, by the sectarian bias which characterises all the influences around them.

When the Elementary Education Act comes to be reviewed and reformed, we trust that all friends of religious equality and of comprehensive national education will join with one voice in making two demands; first, that the Government shall establish training colleges of its own, in which no conditions whatever shall be imposed on students, except only aptness to teach, success in examinations, and unblemished moral character; while their religious belief and associations shall be left as unfettered as they would have been in any ordinary business. Secondly, that the present denominational colleges shall submit to some condition equivalent to the conscience clause in schools, or shall forfeit all right to any Government support.

A WORD ON THE TICHBORNE CASE.

Now that the great trial has ended, we begin to wonder how it could have lasted so long. This is not the most important question that occurs in connection with it, but it is the first. All the natural probabilities were against the success of the claimant—against his standing his ground for even a week after he arrived in this country. If we look back upon it with the light which we now have, and which the persons most deeply interested in its results have had all along, we ask how it is that it did not come to an end long ago? It is not worth while, at the present time, to sum up the evidence on both sides, or on either side, but let

us take one or two leading lines and see where they will naturally conduct us.

We have, first, a young man of pretty good education, a fair French scholar, of extremely defined character, manners, and appearance; educated at a public school, an officer in the army, and bearing, and known to bear, certain marks upon his person by which he could be identified anywhere and everywhere. The young man is wrecked, and nothing more is heard of him. It is an accepted fact by all but his mother, whose yearnings, whether they may be described as "weak" or not, can easily be understood and appreciated, that he was drowned. He was treated, on all hands, as dead. Not a shadow of his reappearance is seen or heard of. Not a rumour of the vaguest character comes across the seas to indicate that he escaped the wreck with his life. Although deeply and affectionately attached to a young lady he "gives no sign." Heir to a great property and an old title, he makes no claim to either. All that occurs in connection with him is just what would occur on the supposition of his death, but not on the supposition of his continued life.

Now, at the end of half a generation, a man at first gradually and timidly, comes forward, several thousand miles off, and gives a hint that he is the missing man. At first the hint is dark; by-and-by it becomes more open, and at last starts out in high relief. He does not choose, however, to face the ordeal of identification yet. He puts himself in the way of getting knowledge, palms himself off upon an old servant, skilfully draws out fragmentary bits of information until something like a coherent tale can be put together, and when that is done and money is forthcoming, he makes up his mind to come home. But he hesitates a good deal in this, and puts it off as long as he can. When he comes home he takes care first to keep away from all his assumed relatives. Next he goes down to his ancestral home, and lurks about disguised in order to get further information; puts himself in the way of the lower dependents of the family and others, adds to his stock of biography, and then throws himself into the poor mother's arms. She seems to have been ready to believe anything and everything against memory and against common sense. With her unconscious help, and that of others whom her recognition had to a great extent convinced, he finishes the history of the life he has to assume, and forthwith puts forward his claim. It is wonderful how he escaped out of the Court of Chancery as he did; but lawyers, speculative or not, helped him, and he certainly did not break down there. The romance of his case had now seized hold of the imaginations of imaginative people, and the possibilities of profit had tempted the speculative. Money to an incredible amount was forthcoming, and with it he determined to go on to the end. It might be said that he had no alternative but to do this. He had got into a groove from which there was no possibility of getting out. To give up was certain ruin, and there might be a chance of success in keeping on. At any rate, he could see a way of living comfortably and well until the end of the trial, and, it may be imagined, recklessly took the consequences.

We now look back upon the evidence in his favour. Some of it certainly was astonishing and almost enough sometimes to have convinced even the patient, waiting, and cautious Tichborne jury. Officers, gentlemen, servants, and soldiers to the number of more than a hundred, swore to his identity; but when the man himself was put in the box, what did nearly everybody feel? The claimant himself had evidently learned, somewhere, that it is no good to tell a lie unless you are prepared to "thatch it," and that it thick and strong. What an exhibition he made! what lies he confessed to and "thatched" by stronger lies! to what inconsistencies he swore! How naked was his ignorance of what he would have been sure to know! How did he double, fetch, and turn, and then turn round and face his examiners with a straight, cool, unblushing confession of vice—often invented vice—to explain it all? We need not go over this history, but our feeling is that the man would have been broken down long ago, but for the good faith most people happily have in human nature. While, no doubt, "dumbfounded" every day by many astounding circumstances, neither his advocates, lawyers, nor witnesses, nor a great part of the public, believed in the possibility of there being such a consummate scoundrel as this man. They were willing to accept any other theory in explanation of any and every difficulty rather than this most difficult one of all. And now that we do all accept that theory, we confess to ourselves that it is possible for human

nature to be worse than we had hitherto believed it to be.

The weary case is ended so far as the property question is concerned, but its public interest will not die out for many a day. We ask ourselves, now, what made the man come forward in the first place? Of course he could not have imagined what he would have to go through. He probably thought, in his own mind, that he would only have to present himself to be rejected. It is scarcely possible that he could have anticipated anything but this. But why did he come at all? Is he not a sort of tropical product of some of the tendencies of the times? He wanted money and social position, and, knowing how these were valued, and valued above everything else, he risked all, and was willing to ruin anybody to get them. He is not alone in this: he has simply made himself better known than others—some successful, some as unsuccessful, as he.

Another question. Is it to remain possible that six years must pass, and scores of thousands of pounds be spent, in disposing of cases of claims and "claimants" like this? Is there no better or cheaper way of getting justice than that which has now been exhibited? Is this case the culmination of the boasted English judicial system? If it be, the people will soon be disposed to "take the law into their own hands," smash it as a hoary idol, and fit up some other system which shall not mock common sense and honesty as we have seen it mocked of late.

AN IMPEACHMENT OF THE HOUSE OF LORDS.

MR. GOLDWIN SMITH, in a brilliant contribution to the *North American Review*, once paid a tribute to Mr. John Stuart Mill which may with great truth be applied to himself. He remarked that "in the heart of no living man is the religious sentiment, whether in its elements of reverence or of duty, stronger than in the heart of Mr. Mill; but there is reason to suspect that his intellect is the inflexible and incorruptible servant of the truth." That a man possessing Mr. Goldwin Smith's intellectual gifts, and actuated by so profound a feeling of reverence for the highest obligations of morality, should have been so long self-expatiated, is a misfortune to his own country, although no small benefit to the land of his adoption. Whether in England, in the United States, or in Canada, Mr. Smith has always proved himself "the inflexible and incorruptible servant of the truth." His fidelity in this respect has made for him many enemies in all these countries. He is no idol-worshipper. The English iconoclast has not bowed down before a democratic fetish; and if he invites us to abolish the House of Lords, he does not commit the mistake of rhapsodising over any more popular system of government.

Mr. Goldwin Smith's article in the current number of the *Fortnightly Review* is aflame with a passion which, like some of Mr. Bright's reform speeches, at last becomes almost volcanic. Very curious is the difference, both of view and of temper, between the Oxford ex-Professor and Lord Houghton. When very recently his lordship wrote in the same review he charmed us with an optimist's vision of the House of Lords—that House which, according to him, blended hereditary dignity with popular sympathies, and only required a little tinkering to be made perfect. That a peer should extol his own order is only natural, but that he should do so in exquisitely balanced and well-rounded sentences is the result not of hereditary distinction, but of those literary qualifications which he acquired as plain Mr. Monckton Milnes. Mr. Smith, on the other hand, looks upon the House of Lords as the stronghold of reaction, as the great drag upon the wheel of progress, as a feudal relic which still imposes, so far as it dares, the feudal yoke upon the nation. Undoubtedly the great balance of truth lies on the side of the eloquent assailant of privilege. His argument is not answered by the assertion that the Lords know when to yield. It is a matter of common experience that they never do yield except under an irresistible popular pressure; and therefore it is fulsome as well as foolish, to give them credit for making concessions which are wrung from them by a regard for their own safety.

Whether "the aim of reform" (as Mr. Smith's paper is entitled) should be the destruction of the hereditary chamber, or whether reformers should direct their attention to those more practical and pressing grievances which have been too long neglected, are questions which deserve to be exhaustively discussed. Mr. Smith's contention is that "the citadel of class government is the House of Lords"; and further that "a national government, unswayed by class interest and strong in national

support, alone can grapple with the growing pauperism which threatens to cancel all that has been won by the efforts of English labour." The reader cannot fail to enjoy his pungent satire on the origin and development of the British peerage. "On borough-mongers," he says, "were bestowed the highest titles of the peerage, while the lowest was tossed to Nelson." It is impossible that the age of Pittite corruption could be more pithily characterised. Mr. Smith contends that, as the modern House of Lords is the product of venality and intrigue, the fault of its parentage must always attach to it. Following his historical retrospect, we find that that House has been always eager to defend unjust wars or odious imposts, like the Corn Law; and that, from its hereditary bosom, there has never emanated a single great measure of national improvement. "An oligarchy of landlordism has become an oligarchy of wealth"; but its spirit is unchanged. "At the ovation offered by the representatives of oligarchy, lay and clerical, to Eyre on his return from the Jamaica massacre, a noble lord assured the hero of the day that if he came before the peers he would find them not judges but partisans; and though the noble lord spoke not upon his honour, nor with his hand upon his heart, who doubts that he spoke the truth?" We quote this passage because it is singularly pertinent at a moment when the Prime Minister has gravely announced to the House of Commons that he intends to propose a vote of public money to the hero of the Jamaica tragedy.

Mr. Smith apprehends that, with the House of Lords, the State-Church, whose political course "is certainly the meanest in the annals of Christendom" would also totter to its fall; but it is infinitely more probable that, long before the House of Lords either ceases to exist or is radically reformed, the Church of England will have taken an honourable place among the voluntary religious bodies of the land. We do not doubt the correctness of the Professor's estimate of the power of those social and legislative forces which the House of Lords is able to summon to the aid of the jeopardised Establishment; but the time has come when that power, although still great for purposes of obstruction or delay, must utterly fail to prevent the ultimate triumph of Cavour's principle—"a Free Church in a Free State." The abolition of the House of Lords, as an hereditary institution, might or might not facilitate the full development of the principle of religious equality; for if the oligarchic party were driven from their "great citadel" it is certain that they would make Herculean efforts to increase their influence in the House of Commons—an object which could hardly be regarded as unattainable under a system which still admits of a majority of representatives being returned by a minority of electors. The House of Lords is, from its very nature, an obstacle in the path of success; but the history of disestablishment in Ireland shows that its power for evil must not be measured by its pretensions. We sympathise far more fully with Mr. Smith's wise admonition against tainting any movement of reform "by mixing it up with an iconoclastic onslaught on the Christian religion." He says truly that "it will be hard enough as it is to win political justice without setting all the religious feeling of the country as well as the power of the oligarchy, against the movement."

While English Radicals—or at least one wing of the party—are divided in opinion as to whether there should be one Chamber or two, Mr. Goldwin Smith boldly propounds a plan of his own. He advocates the establishment of local legislatures which should exercise functions analogous to those entrusted to the State legislatures of the American Union. He proposes that these local bodies should elect a central Parliament, and that the latter should, in its turn, appoint an Executive Council of State—a body which would supersede the Cabinet. We cannot now pronounce a judgment upon a scheme which is at once novel and revolutionary. It is evidently the fruit of a close study on Mr. Smith's part of both the American and the Canadian constitutions; and doubtless he will, on a future occasion, explain his views on this interesting subject with greater fulness of detail.

ESSAYS BY REV. T. BINNEY.—We understand that the "Short Essays, by J. S. E.," now appearing in the *Evangelical Magazine*, are from the pen of the Rev. Thomas Binney.

The *Atlantic Monthly* for March contains a new poem by Mr. Longfellow, entitled, "The Baron of Saint Castine." It recounts in melodious rhyme the story of a young baron, who went away from his château in the Pyrenees, sailed across the Western seas, and married an Indian maiden, a daughter of the chief of the Tarratines, whom he afterwards brings home to his old château in Gascony. There is also a rhymed story by Whittier, entitled, "King Volmer and Elsie," after the Danish of Christian Winter.

HOW IT STRIKES A STRANGER.

TUESDAY, 12th March, 1872.

I must confess that I went down to the House to listen to the Scotch Education debate with some misgivings. I thought that it would be mainly technical, and that, understanding nothing whatever about Scotch law and Scotch systems and customs, I should soon be very glad to go home. But I was agreeably disappointed, for on opening the doors of the House I found Mr. Auberon Herbert on his legs, and had the pleasure of hearing one of the best speeches he has ever made, and one of the best protests that I can call to mind against State interference in the religious education of the people. The only matter for regret was that the speech was not delivered in support of Mr. Dixon's resolution, when it would probably have commanded more attention. To many of my readers Mr. Auberon Herbert is a mere name. Very likely he is nothing more even to those who take an average share of interest in politics, for a man's public performances in the House or on the hustings do not go far to reveal what he really is, simply because the subjects about which he has to talk are none of his choosing, and the wisest of men, when forced to say something upon a variety of matters for which they care nothing, are not much better than the fools. Personal impression, however, gives great distinctness and sharpness to our opinions about people, and so far as I am able I will endeavour to communicate mine about Mr. Herbert. I make no scruple about describing his appearance, nor do I believe that in so doing I am guilty of anything derogatory to journalism. I should be more thankful to Mr. Home, the spiritualist, for telling me how my grandfather looked—there is, alas! no portrait of him—than if half his history were communicated to me. Mr. Herbert, then, is rather tall, good-looking, wears his hair parted smoothly in the middle, and is slightly built. His general aspect is that of nervousness and susceptibility to impressions rather than strength and persistency. The charm of freshness and originality, I should say, would tempt over much the mind behind such a face as his, and expose it justly to the charge of inconsistencies. That he is full of talent and has plenty of light in him is perfectly clear, and is proved by what he did at college. He was second class in classics when he was only nineteen years old, took a fellowship, and graduated B.C.L. The fact that having entered a cavalry regiment in 1859, he left it in 1862, is perhaps as creditable to him as his degree. So much for Mr. Herbert generally. His speech, as I have just said, was admirable, for the line that he had to take just suited him. All compromises, temporisings, of course, he would naturally dislike, and a principle like that of our platform, logical, consistent, and in accordance with the newest thinking of the time, would be just the thing to charm him. To begin with, he disapproved of State support for Scotch theology, because he did not think that it was desirable to support such theology in any way whatever, and he quoted that famous passage in Mr. Buckle's "History of Civilisation" which is such a curious mixture of justice and injustice to the Scotch clergy. I may be mistaken, but I do not think there were a dozen members in the House who knew to whom the quotation was due; but, however that may be, there were considerably more than a dozen to whom the name of Mr. Buckle was something little short of a synonym for the Enemy of souls, for when Mr. Herbert disclosed the authorship of the passage in deference to shouts of "Name! name!" there was a general cry of horror, and the faces of Mr. Newdegate and Mr. Bentinck were a sight to see. Mr. Herbert next argued—and this he did with that peculiar earnestness with which a man argues when he believes himself to be the discoverer of his argument—that the religion of the majority ought not to receive extraneous aid, and that it was good for every religion—and most of all for the prevalent religion of a district—to stand by its own inherent strength and compete with others. This was true, nobly true; and he kindled over it a good deal, although the House, I regret to say, yawned, and some wretched Philistines were barbarous enough to cheer ironically when he happened to remark that he had nearly finished. If there is one thing the House cannot endure, it is an idea. It takes a stupid pride in believing that ideas are un-English and savour of France, that unhappy country whose ruin, as everybody knows, is entirely due to them. Finally, Mr. Herbert settled the miserable and cowardly plea that it is the duty of a Liberal Government to compound its programme in strictest

accordance with the supposed opinions of the largest number of its supporters, whether those opinions are right or wrong. He was emphatic on this point, and although he was almost suppressed by the united sneers of gentlemen opposite, I must say I could not help responding to him most heartily, and even enthusiastically. The fashionable dogma, that a Government has nothing to do but to sail before the wind, seems to me mere political atheism, and if ever an Administration had no reason for believing in it, the present Administration has, or rather had, none.

The debate on the appointment of Mr. Homersham Cox to the County Court judgeship in Wales brought out two or three gentlemen whom I have never before heard. One of them, who shall be nameless, and who I think on this occasion spoke for the first time, was in most imminent danger of a breakdown, and made me so hot and uncomfortable that, had it been possible, I should have escaped. What profound sympathy is due to the "stickit" orator! Have any of my readers known what it is to get up with a horrible sinking at the stomach, with a dreadful faintness, with a tendency to swimming in the head, terminating in total oblivion of everything which it was intended should be said, and had almost been learnt by heart? There is nothing more painful, save the humiliation and self-contempt which follow. Those who have ever had this experience will pity this poor gentleman, who, at last after blankly staring about him for a space, sat down and put his hat over his eyes. However, there is consolation in the thought that the greatest men in the House have stuck fast before now. I remember seeing Mr. Mill completely at a loss for a considerable time, and the Tories had the malice to notice it, and mock him with ironical cheers. To some extent, a disposition to break down indicates oratorical genius, inasmuch as it is a sign of that sensitiveness without which no man has the genuine contagion of eloquence. One of the best speakers we have in the House has said that he never even rises to make a speech without feeling as if he were about to drop through the floor. This debate, by the way, gave Mr. Richard an opportunity for describing as it ought to be described the stupidity of those foolish people who think that the use of the Welsh language ought to be discouraged authoritatively by the Government. What business it is of ours to tell the Welsh people not to talk Welsh I do not know. Indeed, there is surely a good deal which might be urged in favour of prolonging the individuality of nations. Non-conformists, at any rate, ought to believe that the individuality of the Welsh has been a national gain rather than a loss.

By the new law which came into force a few days ago, the House is to go into committee without any previous motion, whenever the Estimates are the first order of the day on Monday. Formerly a motion was necessary—"that the Speaker do now leave the chair"—and on that motion members might enlarge on any topic to any extent. The loss of time to the Government was very serious, and the select committee of last year recommended the alteration, which the Government has at last succeeded in inducing the House to adopt after a somewhat severe fight and a close division. I am rather inclined to doubt whether it will turn out to be so much gain to the Government as it was at first supposed that it would be; for although members, when the House once gets into committee, must confine themselves to the particular class of Estimates which are under discussion, yet they can, nevertheless, propose all sorts of resolutions affecting that class by way of amendments to the first vote. Anybody, for example, who wants to criticise the general policy of the Government in military matters, instead of moving an amendment to the motion that the Speaker do leave the chair, would now *pro forma* move in committee a reduction in the number of men, and raise a debate in that way. But one thing, however, is clear, that Monday for the future will always be an estimate night, and consequently one of the duller in the week. Yesterday evening was pre-eminently uninteresting, except to the few military or quasi-military people who know, or affect to know, something about the army, and a long tedious speech by Lord Elcho nearly emptied every bench. It is very much to be wished, by the way, that Lord Elcho would not make himself duller than he naturally is by his attempts at wit, or rather "wut." A more un-humorous soul does not exist, and his poor jokes, manufactured rather than begotten, never stand properly upon their legs, and are as different from the real thing as the cow in Noah's Ark is from the living animal. He applauded himself immensely

over a witticism about the personal infallibility of the Government and the immaculate conception of its measures. No details need be given to show what a muddle it was, and before he had done with it the House gave a sort of shudder, which he unfortunately mistook for a laugh. C.

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

THE WASHINGTON TREATY AND THE ALABAMA DIFFICULTY.

The English in the United States have not known what to make of things during the past few days. The electric wires have flashed telegram after telegram, telling us that John Bull was thoroughly excited and determined if need be to go to war, while the American press have tried to produce a factitious excitement. The *New York Herald*, that truly religious paper—against which Henry Kingsley offered to wager a "dirty dish-cloth," which he considered would be "even betting"—has threatened wildly that Uncle Sam would collect the Alabama damages "at the point of the bayonet." Other papers have uttered similar bellicose nonsense, and consequently "roving Englishmen" have felt half-inclined to start for the Old Country in order to defend their homes and hearths! Happily, however, "things are not what they seem," and the absurdity of this war fever on both sides of the Atlantic has begun to strike men's minds. If any English papers have seriously contemplated war, I am pretty certain that they have not represented the real feelings of the nation, and I am equally convinced that even if the Washington Treaty becomes a dead letter, the people of the United States have no real desire to fight us.

I feel considerably amused at the whole affair. It may become a serious matter, and if so, I hope I may be pardoned for laughing at it; but at present the serio-comic element predominates. For instance, read the following, which is from that respectable journal, the *New York Evening Post*—

Washington, February 6.—The sensational report sent hence, to the effect that the discussions in the British newspapers regarding the Treaty of Washington are regarded by our authorities as foreshadowing danger between this country and England, misrepresents the views of those who direct our public affairs. It is not believed that the present excitement in England on this question reflects even the views of the leaders who constitute the opposition to the present Ministry, but that it results from a prearranged programme to make the treaty popular with the English people. It is known here that before the British High Commission left England they had consultations with Disraeli and other Opposition leaders, and that pledges were given them that if they succeeded in negotiating a treaty within the bounds of reason, no factious opposition would be made by those who are opposed to the Gladstone Ministry. With these assurances the gentlemen selected as the British High Commission consented to serve their Government, and came to the United States to negotiate the Treaty of Washington. The claim for indirect damages in the case of the United States presented to the Geneva arbitrators was, as is positively known here, anticipated and expected by the British Government, and it has not, as has been alleged, taken it by surprise.

The present excitement in England is believed here to be but a shrewd dodge to influence Parliament, and make the treaty popular when the result of the Geneva Conference shall be announced. The agitation of the question of paying the United States several hundred millions of dollars for indirect damages is regarded as but a sure way of influencing Parliament to make an appropriation to cover the award of the Geneva arbitrators, if that award should be under fifty millions of dollars. It is explained here that the English Government do not feel even anxious about the matter of indirect damages, and that the present excitement will result in favour of the present Ministry.

This is a beautiful illustration of how people who pride themselves on "cuteness" and "smartness" are often the most credulous. The idea of Gladstone and Disraeli conspiring to hoodwink the British nation in this way, could only have occurred to a "shrewd" Yankee who thought he "knew how it was himself."

But for marvellous ability to misunderstand the tone of morality in England, the following reference by the *Albany Argus* beats everything:—

The *Boston Post*, recalling the homily of the London *Times* upon American excesses in stock-jobbing, a sermon prompted by the culmination and final explosion of the Fisk-Grant conspiracy of the Black Friday, says that this whole flurry "is a bold stroke of the bears of the English market, if such it may be considered, even surpassing the highest flights of what the *Times* was pleased to call the 'genius of the American people,' and it is interesting to observe that the loudest growler among them all was our quondam critic. The project of stock-jobbing which involved the support of the London *Times*, the deception of the *Pall Mall Gazette* on such an important matter as the Queen's Speech, and a terrible diplomatic bobbery all around, is even a better specimen of the science than we can present."

Until we receive the English papers containing the facts it is impossible for us on this side to know what has caused all this bother about the Alabama

Treaty; but one thing is certain, I have not yet seen an American who expected that England could be made liable for "indirect damages." Many persons regret that the claim was ever made, and cannot see any justification for it. The *Albany Journal* says:—

No one blames England for objecting to the payment of consequential damages. For our own part, we have never believed that such a claim could be successfully made and vindicated. It was undoubtedly embraced in our "case," not with the expectation that it would be allowed, but to strengthen the rest and secure a full settlement. What we condemn in the British Government is that it should address its objection to our Government instead of to the Geneva Board, to which the whole subject is referred, and that it should imply an unwillingness to be bound by the compact it voluntarily entered. On this point the position of our Government is impregnable.

People here generally feel that the United States Government has scarcely acted a dignified part in making out a *bogus* claim which could "never be successfully made and vindicated." It is my privilege to meet daily gentlemen from all parts of the Union, and I believe that in their hearts everybody is a little ashamed of this transaction. Many citizens condemn it more strongly than I should do. National Governments ought to be above the sharp practices of Philadelphia or Old Bailey lawyers. The *Albany Journal* also publishes the following from Washington:—

The President and Secretary Fish are firm in the belief that the treaty in express terms does give the right to present these claims to the Geneva Board of Arbitration, and that that board is the only tribunal which can decide whether they shall be admitted or not. At the same time, it must be admitted that neither the President nor the Secretary of State had any expectation that consequential damages to any great amount will be awarded or paid, and one of them at least does not hesitate to say so in conversation.

If this be true, it can scarcely be said that American diplomacy is that particular part of the Republic which is to be regarded as "model."

While thus regretting that the claim for "indirect damages" has been presented, I wait for information before forming a judgment on the whole matter. At present I must confess to a feeling of regret that the claim having been made, the arbitrators did not consider, and (as everybody hoped) reject it. It is truly sad to see anything arising to disturb the *entente cordiale* between John and Jonathon. If I cannot help laughing at the blunders of the American press, I feel, nevertheless, heart-sick at even the slightest idea of a rupture. I know that both Englishmen and Americans are really desirous of obtaining a just and equitable settlement of all matters in dispute, and I regret to find the papers here and in England equally blameworthy in discussing a possible war. If I belonged to the Evangelical Alliance, I would advocate a special week of prayer for editors—that they might be taught to feel their responsibility as creators and leaders of public opinion.

The reply of the American Government to the note of the English Government respecting the Alabama claims reached this country yesterday from New York by the steamer *Baltic*, of the White Star line. The despatches were landed at Liverpool, and at once forwarded to London for delivery at the Foreign Office. The *New York Times* considers it perfectly safe to say that the reply is not one likely to occasion war. It is said to be not only pacific in tone, but to suggest a way of escape by which the British Government can get out of its "present unpleasant dilemma."

It is said that the United States Government has resolved to present their counter case, in reply to the British case, to the tribunal of arbitration at Geneva on the 15th of next month, and to insist on the tribunal proceeding with the arbitration regardless of the protests or withdrawal of Great Britain.

The American Peace Society held a meeting at Baltimore on Feb. 27, over which Mr. Reverdy Johnson, late American Minister at London, presided. The chairman delivered a lengthened address on the Alabama question, giving an interesting historical statement of the negotiations which preceded the Treaty of Washington. On the question of consequential damages, he argued that it was clear that the preferment of such a claim by the United States before the Geneva Commission was not contemplated by the High Commissioners of Great Britain under the terms of the treaty, and that if such was the construction by the High Commissioners on the part of the United States, not one of them ever so asserted. He proceeded to say that there were three modes of settling the matter—First, that England should consent to permit the claim to go before the Geneva Commission. That she might safely do so; and if that board decided it had jurisdiction in the question of consequential damages, it would reject the claim. Second, a withdrawal of the claim by the United States, and if he (Mr. Johnson) had the ear of the President, he would advise such withdrawal; and third, its postponement as the subject of future negotiations. He argued that the treaty was a great achievement in the interests of peace between all nations for the settlement of all questions by arbitration.

Literature.

TAINÉ'S ENGLISH LITERATURE.*

When noticing the first half of M. Taine's English literature in its new dress a few months ago, we took occasion to give some general idea of his system. He is, as we then said, the positivistic critic of art and literature, *par excellence*. He seeks to judge everything by the "ensemble of conditions," and declines to see anything apart from these. He uniformly starts from the social point of view—groups together artistically the circumstances among which the writer or artist lived, and the conditions amidst which he wrought; and he finds the product precisely what he had thus been led to expect. If it must be said that M. Taine is occasionally too exhaustive—too much inclined to get rid of any mystery beyond that of merely "natural influences" in all artistic production, and to lower somewhat the estimate of the soul's force in these highest of human products, it must at the same time be admitted that he recovers himself wonderfully by his adherence to what he would perhaps call the "law of sympathy." In one sense, indeed, he would say that all products are alike to the true critic—that in studying any specimen of genuine art whatever, one is brought *en rapport* with the whole tendency of humanity; that conditions, after all, are only marks of differentiation; and hence that the true critic must approach everything that he would interpret faithfully from the sympathetic side. Here lies the secret of M. Taine's strength. He is sworn to bring with him no prejudice—to take the very point of view of those whom he studies, to make himself first of all master of their situation, and see exactly as they saw. Looked at from this side, his culture is complete; though he is, as we shall see, but little of a moralist.

It might be supposed, and not unnaturally, that M. Taine's method would be apt to yield less striking results the nearer he came to the present time, with its prosaic familiarity and lack of picturesque glamour. On his principles, to recommend and revive the renaissance period, with all its love of colour and ordered pomp, its full-blooded ardour, yet decorous strength, was comparatively easy—to represent to us the gorgeous wealth and rhythmic sensuous stir of the Elizabethan era, a very pastime to a man like him—and even that enthusiasm over the heroics of Milton as he traced out the influences which the great Puritan's political experiences had upon his poetry, was simply a sort of necessity of his proposed attitude. But what of the commonplace and unexciting life of the nineteenth century? How would he find conditions and products to correspond then? What of Byron, with his revolt, his scepticism, his passion, his wild excesses, and languors of reaction? Is he a true product of his time, or is he not rather at open war with it—inexplicable, unaccountable, a mighty problem. And what of Scott, when he constructed these poetic romances of his (not to speak of his prose ones) in which the old feudal life was touched with a glory that had never before pertained to it—was he an expression of the heart and movement of his century, with all its prosaic aspirations and greed? Dryden dictating arbitrary literary laws at Wills's coffee-house, Pope at Twickenham inditing his laboured couplets, seem far more faithful exponents of their time. But M. Taine can pierce beneath the surface, though he never leads us into the mazes of metaphysics. That Byron and Scott found such a universal audience as they did is one form of proof that they in some real though subtle form interpreted the age to itself, and stood forth as prophets, no less than as pleasure-givers, to their generation. M. Taine sees hidden forces at work in society, under the surface and quietly preparing for new eras, as the roots of the trees stir under the snow and frost-bound earth in winter; He is thus an historian no less than a critic. He sees an intimate and necessary connection between what is past, what follows, and what will be, and he is profoundly patient of results. When, for example, he speaks of Dryden and his influence, observe how clearly he prepares the ground:—

"The thirst for pleasure, long repressed, knew no bounds. Men indemnified themselves for the long abstinence imposed by fanatical puritans; eyes and ears, disgusted with gloomy faces, nasal pronunciation, official ejaculations on sin and damnation, satiated themselves with sweet singing, sparkling dress, the seductions of voluptuous dances. They wished to enjoy life, and that in a new fashion; for a new world, that of the courtiers and the idle, had been formed. The abolition of feudal tenures, the vast increase of com-

merce and wealth, the concourse of landed proprietors, who let their lands and came up to London to enjoy the pleasures of the town and to court the favours of the King, had installed a new order of society in England as in France, rank, authority, the manners and tastes of the world of fashion, of the idle, the dancing-room frequenters, lovers of pleasure, conversation, wit, and breeding, occupied with the piece in vogue, less to amuse themselves than to criticise it. Thus was Dryden's drama built up; the poet, greedy of glory and pressed for money, found here both money and glory, and was half an innovator, with a large reinforcement of theories and prefaces, diverging from the old English drama, approaching the new French tragedy, attempting a compromise between classical eloquence and romantic truth, accommodating himself as well as he could to the new public, which paid and applauded him. . . . What could the drama teach to gamblers like St. Albans, drunkards like Rochester, prostitutes like Castlemaine, old children like Charles II.? The splendid decorations, changes of scene, the patter of long verse and forced sentiments, the observance of a few rules imported from Paris,—such was the natural food of their vanity and folly, and such the theatre of the English Restoration."

As the era of Dryden was a kind of doubtful link between two periods, partaking largely of the evils of both, so, says M. Taine, "Dryden, born between two epochs, oscillated 'between two forms of life and two modes of thought, having reached the perfection of 'neither, having kept the faults of both; 'having found in surrounding manners no support worthy of his character, and in surrounding ideas no subject worthy of his talent."

All through the revolution period, M. Taine sees a prescriptive Christianity endeavouring to strengthen itself by the attempt to enlist in its aid a pseudo-philosophical morality. The preachers, and the Boyle lecturers, no less than the Essayists, are proofs of it. "They busy themselves only with morals," he declares. "This idea rallies round Christianity all the forces which, in France, Voltaire ranges against it. They all defend it on the same ground—as a tie for society, and as a support for 'private virtue.' Christianity is made utilitarian; and what wonder, then, that morality should, for a long while—such is M. Taine's view—hang like a leaden weight around Christianity, and swamp art by overclothing her? This is the key to the study of the literature of the time—the writings of Swift, Addison, Defoe, Pope, and the rest. "Except 'Swift,' he inquires, 'is there a human being 'who has more intentionally concentrated and 'intensified in his heart the vermin of hatred? 'Yet this is not vile, for it thinks itself to be in 'the service of justice.' Which last is surely a most characteristic French touch!"

Addison is a genial, common-sense utilitarian. "He would like his reading to influence his conduct, and his newspaper to suggest a resolution. He thinks of the future life, but does not forget the present; he rests virtue on interest, rightly understood. . . . After six lines of this morality, a Frenchman would go out for a mouthful of fresh air. It is no small thing to make morality fashionable. Addison did it, and it remained in fashion." Nor was it essentially otherwise with the novelists. "Defoe composed 'Robinson Crusoe' 'to warn the impious, as Swift wrote the life 'of the last man hung to inspire thieves with 'terror.' Richardson regulated man, till he narrowed him to an automaton. Such are Pamela and Sir Charles Grandison. Fielding's 'protest is a protest on behalf of nature.' Johnson would be even intolerable, were it not that in him the English morality passed into character, and M. Taine must perforce treat him with some reverence. "Amidst prejudices and follies, he has a deep conviction, active faith, severe morality. He is a Christian, 'from his heart and conscience, reason and practice. The thought of God, the fear of the last judgment, engross and reform him. He said one day to Garrick, 'I'll come no more 'behind your scenes, David, for the silk 'stockings and white bosoms of your actresses 'excite my amorous propensities.' He reproaches himself for his indolence, implores God's pardon, is humble, has scruples. Pope is an exquisite moralist, wit, satirist. I go elsewhere to find the poet. Yet there is a poet in Pope, and to discover him we have only to read him by fragments. If the whole is, as a rule, wearisome [by reason of its 'moralisings'] or shocking, the details are admirable. It is so at the end of all literary ages."

But notable changes in society soon determine great changes in literature. The French Revolution was only the voice and symptom of a vast movement apparent throughout all European society. It was the sign of the rising wave of democracy, of rebellion, of desire to press beyond the old conventional and accepted axioms—to reunite men on human and Catholic grounds. Burns first, then later Byron and Scott (though more indirectly), are the voices of

* *History of English Literature*. By H. A. TAINÉ. Translated by H. VAN LAUN, one of the Masters of the Edinburgh Academy. With a Preface by the Author. Vol. II. (Edmonston and Douglas.)

this mighty influence, whose issues none even yet may exactly determine:—

"The speciality of the age in which we live, and which Burns inaugurated, is to blot out rigid distinctions of class, catechism and style," writes M. Taine; "academic, moral, or social conventions, are falling away, and we claim in society dominion for individual merit, in morality for inborn generosity, in literature for genuine feeling. Burns was the first to enter in this track, and he often pursued it to the end. When he wrote verses, it was not on calculation or in obedience to the fashion. . . . At last, after so many years, we escape from measured declamation, we hear a man's voice! much better, we forget the voice in the emotion which it expresses, we feel this emotion reflected in ourselves, we enter into relation with a soul; here form seems to fade and disappear. I will say this is the great feature of modern poetry. Burns has reached it seven or eight times. He has done more; he has made his way, as we say, now-a-days."

And so Byron, according to M. Taine—fighting his battle against the very society whence he came, with his misanthropy, his gloom, his imperious benevolences, his wild hatred of oppression and sordidness in all their forms, and his wide humanity that lay deeper than all his despairs—was the proper continuator of this great work: a still more extraordinary psychological wonder than the inspired ploughman. He destroyed the old fabric of society; the new one—for which he dreamt and fought—is but now beginning to take form.

"The long war of the English against the Revolution," says M. Taine, "pushed to excess the rigour of their morality, at the same time as the renovation of machinery developed a hundredfold their comforts and prosperity. . . . To constrain themselves and to provide for themselves, to assume self-command and command of nature, to consider life as moralists and economists, like a close garment, in which people must walk becomingly, and like a good garment, the best to be had, to be at once respectable and comfortable—these two words embrace all the springs of human actions. Against this limited good sense, and this pedantic austerity, a revolt breaks out. With the universal renewal of thought and imagination, the deep poetic source, which had flowed in the sixteenth century, expands anew in the nineteenth, and a new literature springs to light; philosophy and history infiltrate their doctrines in the old establishment; the greatest poet of the time shocks with his curses and sarcasms; from all sides to this day, in science and letters, in practice and theory, in private and public life, the most powerful minds endeavour to open a new door to the stream of continental ideas. But they are patriots as well as innovators, conservative as well as revolutionary. If they touch religion and constitution, manners and doctrines, it is to widen, not destroy, them. England is made; she knows it and they know it. Such as this country is, based on the whole national history, and on the whole national instincts, it is more capable than any other people in Europe of transforming itself without recasting, and of devoting itself to its future without renouncing its past."

The criticisms of Dickens, Thackeray, Carlyle, and John Stuart Mill which follow are delicate, subtle, often incisive. We cannot exhibit their main points in detail. Dickens is a poet, his imaginative world is as much a home to him as the real one. Everything—bells, shop windows, the kettle on the hob, the clock on the shelf—takes human shape or speaks articulately. But he is sometimes extravagant, sometimes attitudinises. Thackeray is a satirist, because of the cumulative weight, and yet the quick light of reflection. He is the first of Swift's pupils, but the best. He has surpassed his master. "He does as a novelist what Hobbes does as a philosopher. Almost everywhere, when he describes fine sentiments, he derives them 'from an ugly source.'" Carlyle is a great, intense, destructive soul; but he is saved by his morality, notwithstanding that here we touch the English and narrow feature of the broad and German conception which he often expounds. And M. Taine adds:—"There are many religions which are not moral; there are more still which are not practical. Carlyle would reduce the heart of 'man to the English sentiment of duty, and his imagination to the English sentiment of respect. The half of human poetry escapes his grasp. For if a part of ourselves raises us 'to abnegation and virtue, another part leads us to enjoyment and pleasure.'" Tennyson suits the society of his day. Without being a pedant, he is moral. He liberalises, but does not rebel; he is reverent, always speaks nobly, tenderly of God and the soul.

Such is M. Taine's manner of criticism. He is seldom lacking in sympathy, yet sometimes he fails in insight. He hardly does justice to the sentimental vein in Thackeray, against which all his satire and apparent harshness was a safeguard and reaction. He but half comprehends Carlyle, and that only from one side, in persisting to regard him as a moralist! Indeed, owing to this tendency, M. Taine does injustice to the whole of the Queen Anne school, notwithstanding that there is much appearance of truth in his criticism. He condemns most, as over-English, those who, at least, did most to recommend and to introduce French form and style. And there he is unjust. But there is never lacking the spirit of gene-

rosity which quickly reconciles us to him again. After all deductions have been made, these two volumes form a rare and welcome addition to English literature—fresh, vigorous, truthful, in many ways, they have much of the "sweetness" and the "light" over our deficiency in which there is among our literary exquisites such a tendency to mourn; and Mr. Van Laun's careful, idiomatic, racy English translation will, we hope, do something to recommend M. Taine's book in the quarters where its lessons are most wanted.

PRAYERS FOR THE DEAD IN THE CHURCH OF ENGLAND.*

Our readers hardly need to be informed that among other innovations, or as they would call them, restorations, which the Ritualist clergy desire to introduce into the Established Church, is the offering of prayers for the departed. It is in their view one of the practices specially connected with their Eucharistic theories, and their idea of the "unbloody sacrifice" could not be fully carried out unless it was recognised that it might be offered by the living with special reference to the souls of those who are "dead in Christ Jesus." There is no novelty, therefore, in the bold, outspoken, and able advocacy of this doctrine by Dr. Lee in the volume before us. He simply expounds and defends the theory of a practice which the clergy of his school constantly commend, and for the due observance of which provision is made in their various devotional manuals. We cannot see either that he has contributed anything new to the argument which had already been stated very fully by Mr. Malcolm Maccoll, who justified the position taken by the Anglicans in an article in the *Contemporary*, in which he said as much as could be urged in their favour. Dr. Lee, who handsomely acknowledges his obligation to his predecessor, does little beyond expanding and illustrating his argument, which, it must be confessed, comes to very little, and perhaps looks all the smaller because of being thus expanded. To those of us especially who pay little regard to the teachings of the Fathers on the subject, and care still less for the catena of testimonies which he adduces from Anglican divines, except as they throw light upon the doctrine of the Anglican Church and the right of a clergyman to inculcate the principles here set forth, but who, on the contrary, demand Scriptural authority for the dogma and the practice which is based upon it, the reasoning is not only meagre and unsatisfactory, but approaches to puerility. We do full justice to Dr. Lee's conscientiousness and the reverent and cautious spirit in which he conducts the discussion, but the feeling that he has done the best for his case only makes us the more convinced that the case itself is a very poor one. We can easily understand, indeed, how it appears otherwise to our author and those who sympathise with him. They look at the subject in the light of patristic teaching and ecclesiastical tradition, and they come with the ideas they have thus received to Holy Scripture, expecting to find there the germ of what they regard as "Catholic" teaching. If they find but little in harmony with their view, and if even that little must bear a forced and unnatural construction in order to be available for their purpose, we must not be too harsh upon them for that. As the doctrine is not in Scripture, of course they cannot find it there, and we may at least be thankful to them for this, that the very shifts and expedients to which they are driven afford the best proof of the unscriptural nature of their teaching.

The doctrine itself as stated by Dr. Lee is not a comforting one. It sheds no light upon the destiny of those who die in a state of open sin or avowed unbelief, and thus it fails at the very point where we often desire consolation and help. If there were reason to hope that our prayers could follow those who have died in impenitence, and secure mercy for them in the eternal world, there would be here at least something to alleviate the pressure of the heaviest burden that ever sits upon human hearts. But there is nothing of the kind here. It is only to Christian men, who may die with the stain and guilt of sins which are not mortal attaching to them, that it refers. "For those 'souls which, summoned to the judgment-bar of 'Christ, have been found to have departed 'this life in unrepented, deadly sin, there is 'nothing but an eternal alienation from God 'Almighty, and all that is good. 'They that 'have done evil shall go into everlasting fire.' "On the other hand, amongst those who, by 'the favour and grace of the Most High, have 'succeeded in making their calling and election 'sure, how many pass away stained and defiled

"with lesser sins, which do not merit eternal 'condemnation, but which, nevertheless, have 'to be removed ere the soul can look for the 'eternal peace and heavenly light of the home 'of God." It is for them, "the patient, or 'waiting, part of the one family of Christ," that our intercessions are to be engaged, and in those prayers we are told that the members of the Church triumphant unite. In this view, then, there is a purgatory for the righteous, and we have to pray for them that their perfect sanctification may be accomplished, and their bliss consummated. Whatever else may be said for this view, at all events it cannot be asserted that it contains a single element of consolation. It leaves the future state of the wicked in all the darkness of absolute despair, and it interposes a period of purification between the good and their eternal inheritance. How it serves to strengthen the power of the priest Dr. Lee does not notice. Those who know anything of ecclesiastical history, however, do not need to be told that of all the instruments which priestcraft ever devised for the accomplishment of its purposes this is one of the most formidable. Dr. Littledale has an idea, expressed in a note on p. 17, that the rise of universalism is due to the obscuring of the doctrine "of gradual purification for all who do not resolutely set their 'will to do evil and resist God" in the period between death and judgment. But so long as the state of those dying in what is called mortal sin is unaffected, the difficulties raised by universalism remain the same. Of all fancies, none could be idler than this—that the dark problems which universalism attempts to solve will be met by a return to the mediæval superstition he advocates.

This is not the place for a theological discussion of the character and extent which an examination of all Dr. Lee's points would require. We must, however, give our readers a sample of the kind of reasoning by which it is sought to elicit a corroboration of his views from the New Testament. Of course the most is made of the figurative teaching of the parable of the Rich Man and Lazarus, which is treated as though it were a literal record; of the interpretation put by some of the Fathers on the passage in the Sermon on the Mount, "Agree 'with thine adversary quickly, whiles thou art 'in the way with him; lest at any time the 'adversary deliver thee to the judge, and the 'judge deliver thee to the officer, and thou be 'cast into prison. Verily I say unto thee, 'Thou shalt by no means come out thence, 'till thou hast paid the uttermost farthing"; and of our Lord's language to the penitent thief. To argue from such hints as these, or from the obscure reference to the baptism for the dead in the Epistle to the Corinthians, that prayers for the "waiting Church" should be offered by the Church militant, is a large inference indeed. Yet there is nothing more in the New Testament which even distantly suggests such an idea. Dr. Lee and his friends find it, however, in a place where no one else would have detected it, and where they are not likely to see it even now that it has been pointed out to them.

"Again: One of the latest writings of the Apostle St. Paul contains a distinct and definite prayer for a certain Onesiphorus: 'The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.' At the end of the same epistle, amongst both general and personal congratulations, St. Paul greets 'the household of Onesiphorus,' omitting special mention of its head, thereby affording a strong presumption that he was no longer in the flesh, and therefore no more a subject for such greeting. The remarkable prayer offered for him, consequently, that he might find mercy of the Lord 'in that day,' that is, the 'day of the Lord,' 'the great and terrible day,' the day of the great and general judgment, may be reasonably taken as a definite prayer for the departed, because similar expressions, corresponding exactly to this, are found in other portions of the writings of the first followers of our Lord."

But, whatever Scripture teaches, the Laudian and Nonjuring divines of the Church of England taught it, and a strong party in the Church, of whom Dr. Lee is an able representative, are resolved to follow in their steps. Protestantism saw the evils the doctrine had wrought, and repudiated it, but these men have no sympathy with Protestantism, and wish to undo the mischief it has done. What we have a right to ask—and it is a question which each development of these Romanising tendencies will cause to be asked with increased earnestness—is, Do these teachings fairly represent the doctrine of the Anglican Church or not? It is impossible the present state of things can long continue; that out of the same fountain can flow sweet waters and bitter; that the same Church can be at once a bulwark of Protestantism and an upholder of the "Catholic" faith, as Dr. Lee and his associates teach it.

* *The Christian Doctrine of Prayer for the Departed.* By the Rev. F. G. LEE, D.C.L. (Strahan and Co.)

BRIEF NOTICES.

The *Art Journal* for March. (London: Virtue and Co., Ivy-lane.) This favourite periodical is giving monthly two line-engravings from pictures in the principal private galleries of England, and an engraving from a work of sculpture. The subjects this month are Faed's "Within a Mile of Edinburgh Town"—a Scotch peasant girl going with her produce to market—Raffaello's Madonna and Child, from the Dresden collection; and an exquisitely-finished plate of Gérard's Triumphant Procession—a scene of rustic rejoicing full of life and character. Among the numerous wood-engravings are scenes from ducal Chatsworth (with descriptive letter-press by Mr. S. C. Hall); a picture of the monument recently erected in Melbourne to the memory of Burke and Wills, the intrepid explorers; and illustrations of mediæval life and architecture. A new series of papers on "Art-work for Women" is commenced this month, and full information is given of the various art exhibitions, recent industrial improvements, and on all matters which interest not only artists and connoisseurs, but manufacturers and artisans. The *Art Journal* well sustains its high reputation, and its conductors spare neither energy, taste, nor expenditure in the endeavours to make it acceptable to the various classes to whom it appeals, and in profusely supplying those attractions which commend it as an elegant drawing-room periodical.

Scheffel's Gaudesamus (Trubner), is a series of humorous poems translated by Mr. Leland, the well-known author of "Hans Breitmann." Scheffel was the son of an officer, was a distinguished student, and became a lawyer. Some of these songs celebrate his escapades when a student, but the best of them were the result of a certain convivial meeting held during his second residence in Heidelberg, to which a celebrated geologist, Pastor Schmezer, used to go, and at which he was greeted by a humorous poem on his last lecture. They are all amazingly clever and laugh-provoking, and we should fancy would be found welcome by many English readers at present, since true humour, it must be admitted, is somewhat scarce with us just now.—*The Poetical Works of Thomas Moore* (F. Warne and Co.), is another of the cheap and carefully printed "Chandos Classics." Here we have the poems of "Thomas Little," the "Irish Melodies," "Lalla Rookh," the "Odes of Anacreon," the Fables, the "Fudge Family in Paris"—and, in fact, the whole of the miscellaneous poems, together with a brief, well-written memoir. The bulk of Moore's poems are no longer read or sought after, but a portion is classic; and there can be no better exercise for a lover of poetry than to try by comparison to find out the reason why one poem has become a treasure, while the other (apparently equally good), is coldly left behind. This volume will give the opportunity of doing this to many, who would not otherwise have had it.

The Slave, the Serf, and the Freedman, by Mrs. CAMPBELL OVEREND (Oliphant), contains three stories of widely separated epochs. The first, the slave, belongs to the fading period of the Roman Empire, when British slaves, brought from the remotest provinces, were sold in the markets of Rome; next, a story of the feudal time when peasants were still serfs; and a stirring story of the present century. They are all full of fine pictures; the dialogue is not very spirited; but much information as to manners and customs may be gained by those who have not access to learned books. They are adaptations, as Mrs. Overend confesses, but we are frequently reminded of some of the best writings of Mrs. Charles.—In *A True Hero* (Sunday School Union), Mr. W. H. G. KINGSTON, who has approved himself a master in writing for youngsters, tells the story of the famous Quaker, William Penn, and of Wenlock Christian his friend, with a simplicity of language and a spirit alike commendable. Boys will not need to be driven to this book; it is as full of incident and interest as any invention, for the Indians ever and anon come before us—Christian having been actually lost among them once. It is very nicely illustrated.—*Aimée; or, Life's Discipline* (Oliphant), would have been a very good story had not the author sometimes become prolix and expanded instead of condensed. Aimée is not a French girl; she only got a fancy name; and her story is told with a good deal of power and feeling, though, as we have said, it would have been better had it been more condensed. "Aimée" is not without striking situations; but in some cases they are not made so much of as they might have been. However, it is a very safe book to be put into the hands of girls. We feel it a little too bad to make the dashing, spirited Aimée lame for life, even for the sake of the lesson.—*Life on Desolate Islands* (Religious Tract Society) is a capital little book. It gives a short but graphic account of the life of Alexander Selkirk (the original Robinson Crusoe) on his island; of the mutineers of the Bounty on Pitcairn Island; of the discoverers of Madeira; of the sufferings of the Portuguese crew on St. Helena, when, returning from India in 1501, they were driven on it by stress of weather; and the journal of Captain James recording the events of a voyage in the Polar regions in 1681, in searching for the north-west passage. It is well done and very interesting.—*Echoes*, by G. M. E. H. (Bell and Daldy), is the work of an excellent writer. It is full of fine sympathy and wise teachings.

The "Echoes" are the memories of old companionships; the first, the Echo of a Spinnet, being the story of Miss Penelope, the governess, every way delicate and touching. In some respects the following two are equal to it. We can cordially recommend the little book for girls' reading. There is, however, something inefficient and artificial in the manner the stories are connected together.

Tappy's Chicks, by Mrs. CUPPLES (Strahan), is a handsome volume, and contains a series of very interesting chapters—we would say on pet animals were it not that the *Dominie's Grumpy* (pig) is included. The stories are told in a sympathetic and hearty way, with here and there a keen glance into human character at the same time: hence the propriety of the sub-title—"links between nature and human nature." It is well fitted for children, scarcely less so for adults, who will not find it easy always to exhaust the meaning.—*Wee Donald*, by the author of "Friend in Need Papers" (Nisbet), is also a story for the young, being a narrative of a Scotch boy's childhood, the friends he made, and the sorrows and disappointments he had. It is written with considerable skill, and now and then we have exquisite touches of pathos—notably in the chapters telling how little Elsie was lost. The Scotch brogue here and there is not so good as it might be.

THE ORATORIO CONCERTS.

There was last week a performance of "Israel in Egypt" at Exeter Hall, conducted by Mr. Barnby, which was one of the best we have ever attended. There was scarcely a hitch in the rendering of that grand succession of double choruses relative to the plagues of Egypt, which, while producing the highest of musical effects, is an extreme test of the discipline and capacity of the singers. Much of the fine effect and finish of the performance of this difficult oratorio was doubtless due to the skilled and firmness of the conductor, who kept his choral host well in hand. They must have been well trained for their work. In the most difficult of the choruses there was no hesitation; and the quality of the voices—which was far above the average—combined with the admirable execution, made this performance of "Israel" a great treat to the crowded audience which filled the great hall, and were lavish of applause. The solos of this oratorio are of subordinate interest. Madame Lemmens-Sherrington and Miss D'Alton performed their unthankful parts with credit. Mr. Ker Gedge was the only tenor vocalist, Mr. Sims Reeves having at the last moment to be apologised for in consequence of an attack of hoarseness. His absence caused some decided expressions of vexation and dissatisfaction. The great bass duet, "The Lord is a Man of War," was so finely sung by Herr Stockhausen and Mr. Whitney that the audience would fain have encored it, but in this case, as in "The Hailstone Chorus," Mr. Barnby, with no little courage, resisted the pressure, and gained the day. Handel's great descriptive oratorio has never, in our experience, been more satisfactorily performed than in last week's concert at Exeter Hall. The Sacred Harmonic Society must look to their laurels.

MR. ORSMAN'S MISSION.

The annual report of the various agencies connected with the Golden-lane Mission has just reached us. It is a most suggestive little document; one that will well repay perusal, and, indeed, that can scarcely be read carefully without profit. We commend it to our lay friends who are casting about for some Christian enterprise—and happily there are many such—feeling assured that they will be helped to a decision by considering the methods here set forth, and the results which have followed their adoption, in one of the vilest neighbourhoods of low London. We have frequently had occasion to refer in these columns to Mr. Orsman's labours, and need hardly remind our readers that the whole of his work is gratuitous, and is prosecuted after his day's labour as a clerk in the General Post Office. He has been nine years at work in the same district, and here is a selection from the summary of operations which have grown up in connection with the mission—free day and evening schools, Sunday-schools, juvenile special services, band of hope, boys' drum-and-fife band, class for Biblical study, destitute children's dinners, penny savings-bank and barrow fund, adult services for preaching, open-air services, tramps' kitchen services, sewing-classes, free popular lectures on science, sick-visiting society, &c., &c. Of course such a multiplicity of agencies cannot be carried on without considerable expenditure of money as well as voluntary labour. Mr. Orsman was supplied during 1871 with more than £600, which has been expended on the purposes of the mission and duly accounted for. In addition to this, £700 has been contributed during the same period towards the building fund, which will shortly have to be drawn upon for the erection of new premises—those which are now rented being

available only for a short time longer. Letters and parcels should be addressed to Mr. W. J. Orsman, 75, Oakley-road, Islington, N. We are glad of the excuse which this last report affords us for again giving what publicity we can to this singularly useful work.

Miscellaneous.

PEACE MEETINGS.—The *Herald of Peace* shows that the friends of the cause have recently been holding about seventy-five meetings per month in England and Wales. The American papers also indicate much activity of a similar kind. Hence the conciliatory, calm, and friendly tone now being manifested on both sides of the Atlantic in reference to the Alabama and "indirect" claims, is regarded by the Peace Societies (and perhaps not unreasonably) as an encouraging result partly due to their own exertions.

THE CHANCELLOR OF THE EXCHEQUER AND THE INCOME-TAX.—Mr. Lowe has received a large and influential deputation at Downing-street, with reference to the remission of the income-tax. In reply, the Chancellor of the Exchequer assured them that his endeavours were always directed to the end that no taxation should be extreme. He doubted whether any two of them would be agreed as to a substitution for the income-tax; and, as to abuses in the mode of collection, reminded them that, from its nature, it was impossible the tax could be entirely divested of its inquisitorial character. The deputation must remember that a Chancellor of the Exchequer had his masters in the House of Commons; and he believed the feeling of the House was in favour of continuing the tax in preference to any other.

THE COMPLETION OF ST. PAUL'S.—The Lord Mayor presided on Monday over a meeting at the Mansion House, to consider the best means of providing funds for the completion of St. Paul's Cathedral. It was pointed out by more than one speaker that the thanksgiving for the recovery of the Prince of Wales would be incomplete without some national thank-offering to mark the people's gratitude, and that the most suitable form for such thank-offering would be the finishing of Wren's masterpiece. These views were embodied in a resolution, which was moved by Mr. Beresford Hope, M.P.; while other resolutions invited those present to follow the example of the Queen, the Prince of Wales, and the Duke of Edinburgh, in signing the subscription list, and requested the co-operation of the country in an essentially national work.

POLITICAL REFUGEES.—Mr. M. Maltman Barry, secretary to the French Political Refugee Committee, has issued a circular convening a general meeting of the committee and friends for the purpose of resolving the said committee into the nucleus of a permanent organisation, to be entitled, "The Society for the Relief and Employment of Political Refugees." The circular sets forth that it is proposed to found the society "on the very broadest basis; comprehending in its operations all men—of whatever country, of whatever political creed—whose distressed condition is solely due to their political acts and principles; affording them temporary relief and procuring for them permanent employment." "The funds," Mr. Barry says, "will be carefully protected; assistance being given to those only who, after the most strict investigation, are proved worthy." The meeting will be held at 33, Rathbone-place, on Thursday, 14th inst., at 8 p.m.

THE NEW INDIAN VICEROY.—A banquet to Lord Northbrook, on his appointment to the Governor-Generalship of India, was given by the Mayor of Winchester on Saturday evening. His lordship, in response to the toast of his health, paid a warm tribute to the memory of the late Lord Mayo, and in briefly glancing at the principles which should govern the policy of Indian administrations, took his stand upon Her Majesty's proclamation of 1858, on the transfer of the Government from the East India Company to the Crown. He had served for some years in the India Office, and had at all events learnt one great lesson, viz., the difference between East and West, and between Eastern and Western civilisation, and the danger of being carried away by ideas of what may be right, politic, and wise in this country when one was brought to deal with a country and people of different sentiments, religion, education, and tone of thought. Mr. Grant Duff, M.P., Under-Secretary for India, was amongst the other speakers.

MR. BRIGHT ON THE INCOME-TAX.—Mr. Bright, in a letter stating his inability to take part in a deputation to the Chancellor of the Exchequer to urge the abolition of the income-tax, writes:—"There is little difference of opinion as to the odious and unfair character of the income-tax, but it is not easy to see where the money is to be obtained which now comes from that tax. I see no chance of its abolition except in a lessened expenditure, and at present there seems no probability of the creation of a political party resolved to lessen the public expenditure, and adopting that policy as the one great article of its creed. Do not believe in Governments that cannot govern without taking seventy millions every year from the industry of the nation; and I hope the time will come when no such Government will be permitted to exist. For myself, I should be ready to vote for such reduction of expenditure as would enable the Chancellor of the Exchequer to remove the income-tax, or to

abolish the taxes which add so greatly to the price of tea, coffee, and sugar."

THE ATTEMPT TO INTIMIDATE THE QUEEN.—Arthur O'Connor, the youth who threatened the Queen, has been deliberately declared by two medical men who have had long interviews with him to be perfectly sane, although he has been possessed with a kind of enthusiasm of sympathy for Fenianism, and especially for the Fenian prisoners. He explains the use of an empty pistol by saying that if, as first contemplated, he had used a loaded weapon, the Prince of Wales would have come to the throne, and monarchy would still have remained as an institution of the country; therefore he preferred to act merely by intimidation. He does not seem to exhibit the least regret for his mischievous act, but seems evidently to think that he was quite justified in what he did with a view to procure the release of the Fenian prisoners. A sort of impression appears to prevail among the officials of the gaol that the prisoner is "not quite right," but it is not likely that the defence of insanity will be set up for him at his trial. The proceedings at the Central Criminal will be of the nature of a State trial, and the prosecution will be conducted by the Attorney-General.

STATE OF IRELAND.—The Dublin correspondent of the *Times* writes:—"We are still in the enjoyment of social and political repose so deep and general that the most expert agitator might despair of arousing any popular excitement. The approaching anniversary of St. Patrick's Day offers the only possible opportunity of making anything like a national demonstration; and the old grievance of the 'amnesty,' which has long since lost its melodramatic attraction, and ought to have been cast into the political lumber-room, will be reproduced. If one may judge from the rehearsals, the piece is not destined to have a very successful run. It is intended to have a number of amnesty declarations on St. Patrick's Day, besides a *plebiscite* of the Irish people, not only in this country, but in the principal towns and cities of the United Kingdom. A form of resolution has been transmitted to different local bodies, and the tributary streams of public feeling in favour of a 'universal amnesty' are to be collected in one 'great demonstration in the Rotunda' on Monday evening, the 18th inst. The congratulations of the judges of assizes addressed to the grand juries on the peace and order which they found prevailing in the country, afford a topic to the 'National' prints which they gladly turn to account."

Cleanings.

According to a writer in *Macmillan's Magazine*, Her Majesty's dinners are entirely concluded within the hour.

A debating club recently discussed the important subject, "Whether the cock's knowledge of day-break is the result of observation or instinct?"

There was such a glut of herrings at Anstruther one day last week that a large quantity was sold to the farmers for manure.

The Smiths had a dinner at Pittsburg on New Year's day. The first toast was, "Pocahontas—heaven bless her for saving the Smiths to this country."

During the first half of last year fifty-five persons were run over and killed in the London streets, and 1,139 others were injured.

"Mr. Speaker," said a member of the Wisconsin Legislature, in discussing a bill for the regulation of the timber-trade, "these timber-dealers are a bad lot, they're egregious scoundrels. I know 'em; I was in the timber line myself more'n twelve years."

A toper sneered at a young man for wearing spectacles, when the latter said, "It is better to use glasses over the nose, as I do, than under the nose as you do."

"Harry," said a mother to her little boy, "you shouldn't throw away nice bread like that; you may want it before you die." "How could I get it, though, if I eat it now?" Harry asked.

"Can you tell me how old the devil is?" asked an irreverent fellow of a clergyman. "My friend, you must keep your own family record," was the reply.

CANDID.—A negro member of the Texas Legislature was met upon the street with a large roll of greenbacks in his hand, looking at his pile, and chuckling so loud that he attracted the attention of a bystander, who said to him, "What are you laughing at, Jim?" Jim replied, "You see that money?" "Yes." "Well, boss, I just got that for my vote. I've been bought four or five times in my life, but dis is the first time I eber got de cash myself."

THE SCHOOLMASTER IN TEXAS.—A nice time "professional educators" have down in Texas. A school-teacher of that fair, flowery land received the other day a Ku-Klux document from his scholars, notifying him, under the penalty of being put into the deepest hole of water within a mile of the school-house, to treat them to a bushel of pecans, five pounds of raisins, and three pounds of candy. From the date of the receipt that "schoolmaster" has been "abroad."

BARNUM'S LAST.—Should not a paternal government set some limit to the enterprise of Brother Barnum; with reference, at least, to considerations of the public safety? Here, upon our desk, lies an

indication of his last perilous venture. He invites us "and one friend"—no conditions as to "condition" specified—to a private exhibition of *four living cannibals*, which he has obtained from the Fiji Islands for his travelling show. We have beaten up, in this office, among the lean and tough, and those most easily spared in an emergency, for volunteers to visit the Anthropophagi, and report; but never has the retiring and self-distrustful disposition of our *employes* been more signally displayed. This establishment was not represented at that exposition. If Barnum had remembered to specify the "Feeding-time," we might have dropped in, in a friendly way, at some other period of the day.—*Christian Union* (New York).

THE BRIGHTON AQUARIUM.—Mr. J. K. Lord, the naturalist, has been appointed manager of the Brighton Aquarium, which is shortly to be opened, and has been built on a very extensive scale. Mr. Lord has had large experience in all matters relating to sea fisheries, and intends carrying on experiments regarding the habits of various fish of which at present we know little or nothing, and which for years past have been a bone of contention between some of our most celebrated naturalists. The arrangements at Brighton are such as will, it is expected, allow of demonstrating satisfactorily two important questions—viz., "What is a whitebait?" and, "What changes does the young salmon undergo in its transit from babyhood to smolthood?"

A CHRISTADELPHIAN.—At the last meeting of the Stoke-upon-Trent School Board, an application was received from the mistress of a British school in an agricultural district for a situation under the Stoke Board. In the course of her letter the applicant said:—"The reason of my wishing for a change is that when I accepted my present situation it was understood that I should attend the Independent Chapel. Of late this part of my duty has become rather irksome, as I am now of opinion that several doctrines held by the Independents are not according to Scripture. I am more inclined to hold the faith of a sect called the Christadelphians, though I am not yet one of them. My being a Christadelphian, however, would not interfere with my scholastic duties provided no sectarianism were allowed to be taught." In proof whereof the applicant says her sister, who is a Christadelphian, conducts a school in Dundee to the satisfaction of the managers. The young lady was not appointed.

LISTEN, OUR KNIGHTS OF THE CLEAVER!—The following announcement is published by a benevolent Swiss, and deserves to be studied, not only on account of its Christian philanthropy, but also because of the beautiful moral truths which it inculcates:—"I, Frederic Roulet, butcher, inform the public of Yverdon and its neighbourhood that, from this day forward, I lower the price of meat; if this first abatement does not suffice, I will still more reduce the price. The poor brother shall be able to enjoy himself at a small cost. The rich one shall find economy and profit. Every one shall be well served. I shall have the satisfaction, as a good Christian, of giving a good turn to all here below; since, if the sinister prediction of a certain astronomer be realised, I shall find myself, at the first shock, taking a spring into the abode of the blest, surrounded with friends, and with obliged and grateful souls. *A bon entendeur, salut.*" Are there no Christian butchers in England to follow in the footsteps of this great man?

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

HORDER.—Feb. 29, at Cheshunt Lodge, Torquay, the wife of the Rev. W. G. Horder, of a daughter.

MARRIAGES.

BEALE—BEALE.—Feb. 28, at Maise-hill Congregational Church, Greenwich, by the Rev. Benjamin Waugh, Joseph Beale, to Hannah, daughter of the late Joshua Taylor Beale, of East Greenwich.

LIVENS—MILLER.—Feb. 27, at Kingsland Congregational Church, by the Rev. T. W. Aveling, George Barnes Livens, of Newcastle-upon-Tyne, to Margaret Sybla, youngest daughter of the late John Miller, Esq., of the inland Revenue, Maidstone, and formerly of Newcastle-upon-Tyne.

PARKE—WEBSTER.—March 5, 1872, at the Independent Chapel, Brewod, by the Rev. B. Way, Mr. Samuel Parke to Mrs. Harriet Webster, both of Brewod.

BORWICK—JOHNSTON.—March 6, at the British Consulate, and afterwards at the English Church, Geneva, by the Rev. H. Dawton, Robert Hudson, second son of George Borwick, of Walthamstow, London, to Caroline Smith, fifth daughter of the Rev. R. D. Johnston, of Nundial, Madras Presidency, E.I. No cards.

RAMSAY—WILKS.—March 7, at the Congregational Church, Cheddle Holme, by the Rev. Mark Wilks, of London, assisted by the Rev. John Wilks, brother of the bride, P. J. Ramsay, Esq., of Manchester, to Harriette Butler, second daughter of the late Mr. E. D. J. Wilks, of the British and Foreign School Society. This being the first wedding in the church, a Bible was presented by the minister to the newly-married couple.

DEATH.

DAVIES.—March 4, Martha, the affectionate wife of Wm. Davies, Esq., solicitor, Haverfordwest, aged 39.

FLETCHER.—March 9, after a long illness, Anne Fletcher, of Pelican House, Peckham, in the 78th year of her age. Friends will kindly accept this intimation.

PRIESTMAN.—March 9, at Whitby Hall, Bradford, Mrs. Priestman, relict of the late Mr. John Priestman, a highly

esteemed inhabitant of that town, and a member of the Society of Friends, in her 58th year.

CHATER.—March 10, at Market Harborough, after a brief illness, Elizabeth, daughter of the late Rev. C. Chater, in the 56th year of her age, deeply regretted. Friends will please accept this intimation.

RHEEDER.—Feb. 20, at Knarebro', Yorkshire, Rev. John Rheeder, formerly of Hamburg, in his 80th year.

TILBURY.—March 1, 1872, Mrs. Harriet Tilbury, widow of the late Mr. J. Tilbury, of the Bank of England, at the house of her son-in-law, Mr. Robert Martin, Park-road, West Dulwich, aged 77.

UNWIN.—March 8, Eliza Davey, the beloved wife of the Rev. Dr. Unwin, Principal of Homerton College, aged 58.

WALKER.—Jan. 27, at St. Louis, Missouri, United States, of congestion of the lungs, the Rev. Edward Walker, in the 38th year of his age.

WILLIAMS.—Feb. 23, at Wem, Dame Elizabeth Williams, relict of Sir John Bickerton Williams, in the 86th year of her age.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, March 6.

ISSUE DEPARTMENT.	
Notes issued	£37,567,975
Government Debt. £11,015,100	
Other Securities	3,984,900
Gold Coin & Bullion	22,567,975
Silver Bullion	
	£37,567,975

BANKING DEPARTMENT.	
Proprietor's Capital £14,553,000	Government Securities, (inc. dead weight annuity) £13,995,444
Reserve 3,690,285	Other Securities 21,474,785
Public Deposits 12,106,264	Notes 12,889,810
Other Deposits 18,467,639	Gold & Silver Coin 813,754
Seven Day and other Bills 356,605	
	£49,173,793
	£49,173,793

March 7, 1872.

GEO. FORBES, Chief Cashier.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND CON-FORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"James Eppe & Co., Homoeopathic Chemists, London." Also, makers of Eppe's Cacaoine, a very thin beverage for evening use.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S PILLS.—INDIGESTION, STOMACH, AND LIVER COMPLAINTS.—Persons suffering from any disorders of the liver, stomach, or the organs of digestion, should have recourse to Holloway's Pills, as there is no medicine known that acts on these particular complaints with such certain success. Its peculiar properties strengthen the stomach, increase the appetite, and rouse the sluggish liver. For bowel complaints it is invaluable, as it removes every primary derangement, thereby restoring the patient to the soundest health and strength. These preparations may be used at all times and in all climates by persons afflicted by biliousness, nausea, or disordered liver; for flatulency and heartburn they are specifics. Indeed, no ailment of the digestive organs can long resist their purifying and corrective powers.

Markets.

CORN EXCHANGE, MARK LANE, Monday, March 11.

We had a small supply of English wheat for to-day's market, but fair arrivals from abroad. The weather continues very fine, and the demand remains very inactive. English wheat sold at a decline of 1s. to 2s. per qr. from Monday last, and the same concession had to be made on most descriptions of foreign wheats to effect sales. Of flour the supply of sacks and barrels is small, but prices were against sellers. Peas, beans, and Indian corn sold slowly at former decline. Barley was in good supply, and prices are given way 6d. to 1s. per qr. during the week. The arrivals of oats are liberal, and prices rule fully 6d. per qr. below the quotations of this day week. Cargoes at the ports of call are held at last week's prices.

CURRENT PRICES.		Per Qr.		Per Qr.	
WHEAT—		s. d.		s. d.	
Essex and Kent, red	— to —			PEAS—	
Ditto new	51 to 56			Grey	32 to 33
White	—			Maple	36 38
" new	57 61			White	36 40
Foreign red	55 56			Boilers	36 40
" white	58 60			Foreign	36 40
BARLEY—				RYE—	36 38
English malting	29 31			OATS—	
Chevalier	36 41			English feed	21 24
Distilling	29 33			" potato	26 32
Foreign	29 32			Scotch feed	—
MALT—				" potato	—
Pale	—			Irish Black	18 20
Chevalier	—			" White	18 21
Brown	51 56			Foreign feed	16 18
BEANS—				FLOUR—	
Ticks	31 32			Town made	45 50
Harrow	33 35			Best country	40 44
Small	—			households	40 44
Egyptian	53 36			Norfolk & Suffolk	37 38

BREAD, Monday, March 11.—The prices in the Metropolitan are, for Wheat Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, March 11.—The total imports of foreign stock into London last week amounted to 12,093 head. In the corresponding week in 1871 we received 9,564; in 1870, 8,456; in 1869, 12,508; and in 1868, 3,102 head. A fair amount of business has been noticed in the cattle trade to-day. The supply of beasts has been very indifferent both as regards number and condition. Fine breeds being scarce have been in request,

and the best Scots and crosses have been 2d. per 8lbs. dearer at 5s. 4d. to 5s. 6d. Inferior breeds on the other hand have been neglected, and have only been disposed of on lower terms. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,200 Scots and crosses; from other parts of England about 250 various breeds; from Scotland 140 Scots and crosses, and from Ireland 100 oxen. The supply of sheep has been rather larger, and some choice stock has been noticed. Although not active, the trade has been firm, especially for prime breeds, the choicest Downs and half-breeds occasionally making 7s. 6d., and 7s. 4d. per 8lbs. being the general top figure. Clipped sheep have sold at 6s. to 6s. 2d. Lambs have been in request at 8s. to 8s. 4d. per 8lbs. For calves the demand has been to a moderate extent, at about late rates. Pigs were unaltered in value.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2	3	10	Pr. coarse woolled	6	8	7	0
Second quality	4	0	4	6	Prime Southdown	7	2	7	4
Prime large oxen	4	8	5	2	Lge coarse calves	4	6	5	2
Prime Scots	5	4	5	6	Prime small	5	4	6	0
Coarse inf. sheep	4	8	5	4	Large hogs	3	8	4	4
Second quality	5	8	6	4	Neat sm. porkers	4	6	5	0

METROPOLITAN MEAT MARKET, Monday, March 11.—A moderate supply of meat has been on sale. For all qualities the trade has been more active, at our quotations. The imports into London last week consisted of 1,689 packages, 182 quarters, 59 cases from Hamburg, 19 from Harlingen, and 1 from Rotterdam.

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	3	8	Middling do.	4	8	5	0
Middling do.	3	10	4	0	Prime do.	5	6	5	10
Prime large do.	4	0	4	4	Large pork	3	8	4	4
Prime small do.	4	6	4	8	Small do.	4	6	5	0
Veal	5	4	6	0	Lamb	0	0	0	0
Inferior Mutton	4	0	4	4					

PROVISIONS, Monday, March 11.—The arrivals last week from Ireland were 485 firkins butter and 4,391 hales bacon; and from foreign ports 19,316 packages butter, and 378 hales and 1,937 boxes bacon. There has been no alteration to notice in the butter market the past week. The demand is chiefly in the finest descriptions, for which full prices are obtained. Cheap and inferior sorts nearly unsaleable. In bacon we have no particular change to note. The market ruled firm during the past week, and at the close prices advanced 2s. per cwt. on Irish; but Hamburg remains unaltered.

HOFFS.—BOROUGH, Monday, March 11.—Our market continues passive, the demand for all classes of hops being excessively limited, prices in consequence are easier, but no general decline is noticeable. More inquiry has prevailed during the past few days for fine and medium yearlings, but no important transactions have taken place. The Poperinghe market is reported dearer; Alost and Bavarians are firm. Latest advices from New York quote a dull trade, with a small consumptive demand. Mid and East Kent, 10l. 10s., 12l. 12s., to 17l.; Weald, 8l. 10s., 9l. 9s., to 10l. 10s.; Sussex, 7l. 18s., 8l. 8s., to 9l. 9s.; Farnham and country, 11l. 11s., 12l. to 16l. Yearlings—Mid and East Kent, 3l. 4l. 4s., to 6l. 10s.; Weald of Kent, 3l. 4l. to 5l. 15s.; Sussex, 3l. 3l. 10s., to 5l. 5s.; Farnham and country, 6l. to 7l.; Old, 1l. 6s., 1l. 10s., to 2l.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, March 11.—The markets are well supplied with potatoes. The trade has been quiet, at about late rates. The imports into London last week consisted of 8 cases from Oporto, 124 bags from Dunkirk, 55 tons from St. Malo, and 2 casks from Hamburg. Regents, 80s. to 120s. per ton; Rocks, 70s. to 85s. per ton; Flukes, 100s. to 140s. per ton; Victorias, 100s. to 130s. per ton.

SEED, Monday, March 11.—Choice English cloverseed sold at the full rates of last week. German samples were steady in value and demand. Trefoil was taken off in small quantities at about previous values. Canaryseed and hempseed were fully as dear. White and brown mustardseeds were held on former terms, but not much passing in either sort. Tares were purchased to a fair extent, at about the currencies of this day se'night, the demand running mostly on large Brunswicks. Grasses of all kinds were in steady request, at full rates. Alsace realised about the high rates previously obtained for fine qualities; but all other descriptions were offered 4s. to 5s. per cwt. lower.

WOOL, Monday, March 11.—A good business has been doing in all descriptions of wool. The choice qualities have commanded the larger share of attention, but other sorts have been less steady; prices have ruled firm.

OIL, Monday, March 11.—Lined oil has been quiet, at dropping prices. Rape has changed hands quietly. Other oils have been dull.

TALLOW, Monday, March 11.—The market has been quiet. Y.C., spot, 48s. 3d. per cwt. Town tallow, 41s. net cash.

COAL, Monday, March 11.—Market firm at last day's rates. Caradoc, 19s. 9d.; Hettons, 20s.; South Hettons, 19s. 6d.; Hettons Lyons, 17s. 9d.; Hettons Russels, 18s. 3d.; Hartlepool, original, 20s.; Kelloe South, 19s. 3d.; Kepier Grange, 18s. 3d.; Tunstall, 18s.; Hartley's, 20s. 3d.; Tees, 19s. 9d. Ships fresh arrived, 38. Ships left from last day, 8. Ships at sea, 25.

Advertisements.

GREAT REDUCTION IN PRICE.

GROVER AND BAKER'S

DOUBLE-LOCK AND ELASTIC STITCH

SEWING MACHINES,

Long acknowledged as

THE BEST,

Are now also

THE CHEAPEST.

THE NEW HAND MACHINES

Are superior to all others.

GROVER AND BAKER,

150, REGENT ST., LONDON, W.; 59, BOLD ST., LIVERPOOL; and 101, SAUCHEMERE ST., GLASGOW.

Every Machine guaranteed. Instruction gratis.

Illustrated Prospectus and Samples of Work sent post free.

A MINISTER SEEKS an ENGAGEMENT as AGENT to a County Association or Congregational Missionary. Good References.—"X. Y. Z." Office of this paper.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

A CONFERENCE of GENTLEMEN interested in the CONGREGATIONAL COLLEGES will be held on the 9th and 10th of April, in the LECTURE HALL, UNION CHAPEL, ISLINGTON.

The Conference is designed to furnish an opportunity for the discussion of the questions dealt with in the Paper read by Dr. Henry Allon at the last Autumnal Meeting of the Union, and of kindred questions.

The Secretary will be glad to receive communications from gentlemen who wish to read Papers at the Conference on any phase of the College question.

EDWARD BAINES, Esq., M.P., will preside at the Conference.

Further particulars in a subsequent advertisement.

ALEX. HANNAY, Secretary.

18, South-street, Finsbury, 12th March, 1872.

RELIEF on the LORD'S DAY for POSTAL SERVANTS.

The new regulations under which Sunday Postal work will now be carried on and limited throughout the country will render it far more easy than it has been to stop Sunday delivery and collection of letters, and to prevent Sunday Posts being put on in fresh places.

The Committee of the Lord's Day Observance Society are most anxious that advantage should be taken immediately and generally of these more favourable circumstances, so that the 3,000 rural Postmen who have rest on the Lord's Day may be increased by many hundreds.

All information and necessary documents may be had on application to

JOHN GRITTON, Cler. Secretary,

Lord's Day Observance Society, 20, John-street, Adelphi, W.C.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY, 32, New Bridge-street, Blackfriars, London, E.C.

NOTICE IS HEREBY GIVEN, that the ANNUAL GENERAL MEETING of the above-named Company will be held on TUESDAY, April 2, 1872, at Three o'clock precisely, at CANNON-STREET HOTEL, LONDON, E.C.

ALFRED LENCH SAUL, Secretary.

March 7th, 1872.

HYDROPATHIC INSTITUTION.

Matlock Bank, continues to be carried on by Mr. and Mrs. SMEDLEY and a Resident Hydropathic Physician, M.D.C.M. The most extensive Saloons and large, airy bedrooms in the kingdom; private drawing-rooms and dining-rooms, and private sitting-rooms, connected with bedrooms; splendid views; equal temperature throughout winter and summer. Charges less than other large Establishments. Prospectus free by post.

CHLORALUM. An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin,

11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,

CHAS. A. CAMERON, M.D.,

Professor of Hygiene, Royal College of Surgeons,

and Analyst of the City of Dublin.

CHLORALUM IS DISINFECTANT.

CHLORALUM IS A SALINE ANTISEPTIC.

CHLORALUM IS ASTRINGENT.

CHLORALUM is sold in quarts, 2s.; pints, 1s.; half-pints, 6d. By the gallon, 5s. In large quantities by special contract at greatly-reduced prices.

CHLORALUM FOR CHOLERA.

CHLORALUM FOR SICK ROOMS.

CHLORALUM POWDER.

CHLORALUM POWDER IS HARMLESS.

CHLORALUM POWDER.—The best stable disinfectant Chloralum Powder will be found invaluable in—

Hospitals	Cowsheds
Close and Ill-Ventilated	Alleys and Roads
Apartment	Sewers and Gulleys
Earth Closets	In the Dairy and all kinds of
Dustbins	Provision Stores
Wine and Beer Cellars	In the Kennel, and in Poultry-
Stables	houses

Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.

Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.

CHLORALUM WOOL.

CHLORALUM WOOL IN SURGERY.

CHLORALUM WOOL IN HOSPITALS.

CHLORALUM WOOL.—The New Styptic and Anti-septic Surgical Dressing. In pound and half-pound packages, at 6s. per lb.

CHLORALUM WADDING.—CHLORALUM WADDING, in sheets, price 2s. 6d.

Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.

CHLORALUM IS SOLD BY ALL CHYMISTS.

CHLORALUM CO.—1 and 2, Great Winchester-street buildings, E.C.

LONDON SCHOOL BOARD.

TO THE RATEPAYERS OF THE BOROUGH OF FINSBURY.

GENTLEMEN,—

At the request of an influential section of my fellow-electors in this borough, I have been induced to offer myself as a candidate for the vacancy created in the London School Board by the resignation of our respected representative, Mr. McCullagh Torrens, M.P. Though conscious of the laborious duties attaching to this office, I am further induced to seek your suffrages, in the belief that at the present time it is of great importance that so influential a constituency should give a clear and emphatic judgment on the educational controversy of the day.

I have been all my life associated with a religious community, the Society of Friends, which has uniformly disavowed sectarianism in the work of public primary education, and I have been, whilst residing amongst you nearly forty years, doing my best as a friend of education, to give practical effect to this principle in my own sphere, and according to my opportunities.

It is my earnest wish that the Education Act of 1870—which, in its practical operation, has thus far tended greatly to strengthen and extend denominational education—may be so amended as eventually to become the basis of a system of genuine National Primary Education, and by equitable arrangements absorb by degrees all the existing educational machinery, which would thus be entirely under local management by means of Local School Boards.

The primary object of the Education Act is to provide for the working classes (with their own assistance) the elements of Secular Education upon which all classes are agreed.

By that Act, great powers are placed in the hands of those Boards, among which is the settlement of the religious difficulty in their respective districts. That can alone, in my belief, be fairly met by a strict adherence to the principle of Religious equality, which can only be realised by united moral and secular, with separate religious instruction, in all schools to which the ratepayers, composed of every variety of religious belief, contribute.

Experience has shown that, to associate with such instruction, the teaching of Theological dogmas or Catechisms to the young, does not cherish that religious spirit which influences the life. Such instruction is, in my opinion, best supplied by parents and religious bodies—in other words, by voluntary agency.

Seeing that the 25th Clause of the Act, which permits the payment of the School fees of the children of indigent parents, educated in Denominational Schools aided by Parliamentary grants, violates that principle, I desire to see it repealed.

Should you, the Ratepayers of Finsbury, think fit to give me your confidence, it will be my desire cordially to co-operate with the other Members of the London School Board in carrying into practical effect in this metropolis the Act of 1870—and to act with all who wish to remove the serious defects of that measure, so that it may eventually establish, on a solid basis, a perfect and equitable system of National Education, in harmony with the conscientious convictions of all classes of the community.

I am, yours respectfully,

STAFFORD ALLEN.

THE UPPER AND MIDDLE SCHOOLS, PECKHAM, London, S.E.

Conducted by JOHN YEATS, LL.D., &c., University of Glasgow, several years a Teacher near Utrecht, and subsequently in the Institutions of Hofwyl near Berne, Switzerland.

The words "Upper" and "Middle" are thus used only to signify grades of instruction, not social distinction among the Pupils. The first Term in each year commences about the middle of January; the second, ON THE 1st OF MAY; the last, early in September. Every Boy is, as far as possible, well grounded in English, made to write a hand fit for business, and trained to be quick at Accounts. Mathematics are next in prominence. French and German are taught by native Masters. No pains are spared to insure these being living Languages in the Schools. Special Teachers attend for the Elements of Science, for Mechanical, Geometrical, and Architectural Drawing.

The divisions of the school-year are equal, and the holidays short. The premises are spacious and airy.

Peckham Rye Common is near, and available for Cricket, Football, &c.; the Crystal Palace is easy of access.

Excellent accommodation is provided for Foreigners; ALSO FOR YOUNG MEN DESIROUS OF PRIVATE STUDY.

As special characteristics of the Instruction, see THE NATURAL HISTORY of the RAW MATERIALS of COMMERCE;

TECHNICAL HISTORY; or, Skilled Labour applied to Production; also,

THE GROWTH and VICISSITUDES of COMMERCE; by Dr. YEATS.

Virtue and Co.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

SEASIDE EDUCATION.—Claremont House, Ilfracombe.—Miss LEWIN, daughter of a Congregational Minister, wishes to RECEIVE TWO YOUNG LADIES to Board and Prepare for the University Examinations. Terms and references on application.

THE Rev. W. F. HURNDALL, M.A., Ph.D., RECEIVES Twenty-five PUPILS at his residence, THE CEDARS, RICKMANSWORTH, HERTS.

Prospectuses on application.

IRON CHURCHES, IRON BUILDINGS, AND GALVANISED CORRUGATED IRON ROOFING.

Every description of Iron Building, adapted to all climates. Improved construction. Thorough ventilation guaranteed. Manufactured by

SAMUEL C. HEMMING and CO.

(Established 1851).

25, MOORGATE STREET, CITY.

Numerous testimonials and designs may be seen at the Offices.

Iron Buildings lent on hire, or payment by instalments.

CLERICAL, MEDICAL, AND GENERAL LIFE ASSURANCE SOCIETY.

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ACTUARY AND SECRETARY.
GEORGE CUTCLIFFE, Esq.

ASSISTANT-ACTUARY.
BENJAMIN NEWBATT, Esq.

NINTH BONUS MEETING, January 4th, 1872.

The following are Extracts from the Report of the Directors:—

1.—PROGRESS OF THE SOCIETY IN THE BONUS PERIOD.

1° AS TO INCOME:—

The new Assurances were 2,150 in number, for an aggregate sum of £1,356,303, at premiums amounting to £44,664 per annum,—results which, viewed in relation to the depressed condition of Life Assurance during much of the period, cannot be regarded as other than satisfactory.
The Yearly Revenue was increased by over £21,000 per annum, and reached £236,563 on the 30th June, 1871.
The Interest yielded by the whole of the Funds, whether invested or uninvested, was £4 : 5 : 0 per cent. on the average of the entire period, being fully 3s. per cent. more than that realised in the previous period. This increase was obtained not only without loss, but without the smallest impairment of security.

2° AS TO OUTGOINGS:—

The Claims which accrued by the death of 795 persons, assured by 977 Policies, amounted to £846,481.
The mortality . . . was very favourable to the Society, the payments having been below those estimated by fully £85,000, and the deaths which occasioned them fewer by 92 than the number expected.
The Expenses incurred in conducting the business, always moderate and well within the provision made for them in the premiums, were fractionally less than in the previous period, and fell below 7½ per cent. on the Revenue.
It is thus seen that side by side with uniform success in the transactions of the Quinquennium, there was continuous growth in the resources and magnitude of the Society, which consequently stood, at the closing of the books, on a broader basis than at any former time.

2.—FINANCIAL POSITION OF THE SOCIETY ON JUNE 30th, 1871.

"The subsisting Assurances on the 30th June were 8,679 in number, assuring, with their Bonus additions, the sum of £5,445,028.

The Assurance Fund at the date of Valuation was	£	s.	d.
And the total calculated Liability	1,826,458	10	9
	1,477,179	17	3

Leaving a Surplus of £349,278 13 6

Deducting therefrom the permanent Reserve Fund of £50,000, pursuant to sec. 32 of the Society's Special Act of Parliament, there remains to represent the profit of the 5 years the large sum of £299,278 : 13 : 6, an amount equal to 26 per cent. of the total Revenue from all sources during the 5 years, and exceeding by £59,831 : 6 : 5 the surplus of any previous Quinquennium.

This Surplus is matter for hearty and unmixed congratulation, and justifies the preference shown by the Board for a well-selected business tending to profit. It must, however, be remembered that although owing in the main to ordinary recurring causes, and to sources of profit having every prospect of permanence, it is, nevertheless, certain that its unprecedented enlargement is due to a condition of mortality favourable beyond previous experience, to be probably compensated under the law of averages by an increase of deaths hereafter beyond those allowed for in the calculations.

Deeming it prudent to provide for such a contingency, the Directors have, under the advice of their Actuary, set aside the sum of £25,000 for this purpose. Of the remaining £274,278 : 13 : 6, they now recommend the division of £270,000, a sum greater by £33,000 than any previously divided, and sufficient to give to the Shareholders £9 a share. and to the assured he largest bonus ever allotted to them."

3.—RESULTS OF THE DIVISION.

"Of the sum now to be divided, five-sixths, or £225,000, will fall to the Assured, and will produce a reversionary addition to the Policies of £393,871.

This Reversionary Bonus will average 40 per cent., or vary according to age from 34 to 80 per cent. on the Premiums received in the Quinquennium on all the Policies among which it will be distributed.

The Cash Bonus, which is the present value of the Reversionary Bonus and therefore the true measure of the allotment, will average 29 per cent. on the like payments, as against 26 per cent. at the last Division, and 28 per cent. in 1862, which was the highest previous percentage. No comment can illustrate better than this comparison the merits of the present Division.

The next Division of Profits will take place in January, 1877, and Persons who effect New Policies before the end of June next will be entitled at that Division to one year's additional share of Profits over later Entrants.

The Report above mentioned, a detailed account of the proceedings of the Bonus meeting, the returns made to the Board of Trade, and every information can be obtained of

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J. H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double
First in Moderations, and 2nd Class in the Final Classical
School; also M.A. and late Scholar of Trin. Coll., Camb.,
14th in 1st Class in Classical Tripos, and 1st Chancellor's
Medallist, 1868.

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Saxon and Early English of Univ. Coll., London.

JAMES H. MURRAY, Esq., F.E.I.S., Member of the
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The First Term commenced on Thursday, 18th January.
For Prospectuses and further information, apply to the
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Classics, Mathematics, Modern Languages, and thorough
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A liberal table and watchful care.

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School duties were resumed on Jan. 20th.

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The ordinary income of this important and useful Charity
is much below its current expenditure, and, but for the kind
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wards for in-patients would have been necessarily closed.

These diseases prevail very extensively among the indus-
trious poor, and this is the only hospital in the United King-
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This valuable institution has no endowment, and is depen-
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will be thankfully received by Messrs. Coutts and Co., the
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Physician—Dr. BARR MEADOWS.

Patients attend at 227, Gray's-inn-road, King's-cross, on
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Average number of cases under treatment, 1,000 weekly.

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Mount Charles, Donegal, December 11th, 1868.

Lord Francis Conyngham, who this time last year bought some of Dr. Collis Browne's Chlorodyne from Mr. Davenport and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address.

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CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was undoubtedly the Inventor of **CHLORODYNE**; that the story of the Defendant, Freeman, was deliberately untrue, which, he regretted to say, had been sworn to.—See *Times*, 13th July, 1864.

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SIXES AND EIGHTS TO THE POUND,

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